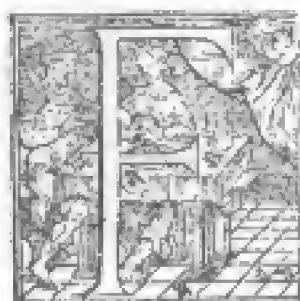


To the moſte vertuous Ladie

Fol. 6.

Quene Katerine late wyfe to Kyng Henry the eyght of
moſte famous memoꝛe deceaſed, Aſcolas Udall your
graces moſt humble orator, and ſervant,
wyſherh perpetuall felicitie and lope
in Jeſus Chriſt our lord.



AS much as nothing doeth with lyke ſpede or with
better effecte eyther open to the woꝛlde or engraue in
menneſ heartes the knowelage of Goddes commaun-
dementes, and the rules of true chꝛiſtian doctrine, then
deuout and godly tractiſes for the expounding and
declaryng of holy ſcripture: howe happie and bliſſed
are we, and howe greatly bounde to thanke God, that
in theſe our tymes there dayly cum forth ſo many and
the ſame ſo fructifull and Godly woꝛkes in our owne
tongue, to the choſtely comfort and edifying of all deuout chꝛiſtian readers
in the true ſapeth and relygion. For where in tymes paſt the ſtudious wyꝛ-
ters of bookeſ wer enforced with much highe ſuite and ſeruite to procure the
fauoure and good wyll of pꝛynces or other eſtates, to whom to dedicate ſuch
woꝛkes as thei wrote, to the intent that vnder the name and protection of ſuch
noble perſonages the ſayd woꝛkes might be the better habled to the readers,
and the better accepted of the people: nowe dooe kynges, Quenes, pꝛynces,
and other piers (eſpecially here in Englande) of theire owne mere motions
and good zeale, not only with their propenſe fauour, and with their benefycial
ayde, comforte, and liberalytee, helpe ſoꝛwarde the good endeuour and ſe-
dulytee of ſtudious wyꝛters, myndyng by theiꝛ godly monumentes to ediſie
the faithfull congregacion: but alſo are dyligent and pꝛynfull, bothe to put
to theiꝛ owne handes to the redyctyng and penning of many holſome tracti-
ſes for that purpoſe, yea and ſerther by their example and prouocation to ſet
other in hande with wyꝛtyng or tranſlatyng, to the fructifull exerciſe of the
learned, to the holſome enſtruction of Englyſhe readers, and to the effectuall
edifying of the ſymple ignoraunt multitude, if the ſame can bee content for
theiꝛ ſoule helthe to geue eare and mynde thereto. And among this ſozte of
publitque benefactours, your excellent hyghneſſe, Quene Katerine, deſeruet
no leſſe then next after our ſoueraigne lord the kynges maieſtee, whoe euen
nowe already at the fyrſt entreaunce of this his moſt noble reigne, and with-
in the peres of tēdyze minoꝛtee, doth with the aduice and conſent of the moſte
pꝛudent and the ſame his moſte deere vncle Edward duke of Somerſette, aſ
well of his moſte royall perſone in the tyme of his mynoꝛtee gouernoure, aſ
alſo of all his Maieſtees realmes, dominions, and ſubietes protectors, to-
gether with the aſſent and conſent of the other his moſte honourable, moſte
truſty, and moſte ſepthful Counſailours, moſte ſoꝛboardly, moſte earnestly,
and with all poſſible diligence labour daye and nyght as well by moſte holſoe
lawes, as alſo by diuines of moſte pure doctrine, and by true pꝛeachers, to
reſourne abuſes, to ſowe abode the woꝛde of God, and to plante true rely-
gion in all pꝛtes of his realmes and dominions, your hyghneſſe (I ſaye)

AAA. next

next vnto these twoe, deserueth no lesse then to be esteemed and called the chiefe
patronesse: not onely for dyuers moste godly Psalmes and meditations of
your owne penning and setting forth: but also for procuring this present
wrothe of Erasmus Paraphrases to be translated to the vse of the vnlarned
multytude, whiche can go no further then the vnderstandyng or readyng of
Englyshe. For to this Paraphrase of Erasmus is contained in maner a whole
librarie of deuout & catholyke expositours vpon the whole new testamente, in
to which new testamente is conteyned the plenteous richesse & most pzeious treas-
sours of Chyilles ghospell, that is, of the glad newes of Goddes fauour and
mercy towarde mankynd. Whiche fauour and mercy of God whosoener doth
ferchfully & syncrely embrace, cannot but fauour and ferther the setting forth
of scripture in the vulgare language, that al folkes maye knowe it, and also of
any other godly tractises whereby that same generall benefyte of God to-
warde mankynde maye the more clere and certainly be perceiued. And to
this effecte forasmuch as Desiderius Erasmus of Rotterdame doeth especi-
ally directe aswell these his Paraphrases vpon the newe testamente, as also al
other his right chistian wrytynges, and that with as much indifferencie as is
possible to be: I cannot but iudge, that whoso are prompt and hasty condem-
ners of Erasmus, or eage aduersaries vnto his doctrine: do vnder the name
and colour of Erasmus rather biter then make & batter agaynst Goddes
word and the grace of the ghospell, which Erasmus for his parte moste dis-
creetly and moste simply laboureth to byng to lyght. His doctrine (will some
vnequall iudges say) is scarcely syncre. It ther shall no more insyncrete of
doctrine appere in the wrytynges of them that so well say, then the comon con-
sent of the chistian world doeth fynde and iudge in Erasmus: I doubt not
but they wrothes shalbe of all good people approued, desyzed, embraced and
folowed. Erasmus (till some such headie persones say) doth somewhat erre.
It maye so be forasmuch as a man he is, and so esteemeth hymself, and would
his wrothes none other wyse to be reade or accepted then the wrytynges of o-
ther mortall men. But in case he should in some place saie now & then a worde
to much or to litel, or putte a worse word for a more apte terme, or if he should
in some place stumbe or swarte (which poynt of humayne frailtee the best
doctours that wroote since the apostles tyme haue not escaped, nor Erasmus
to standeth in his owne wyllfull oppinion, but that beeyng found and tryed &
faulce, he would he haue been as ready to retracte it, as euer any other godly
& catholyke wryter hath ben: yet were one lytle cryppe (after my poore iudge-
ment) among so many notable good wrothes for the enterpretation of scrip-
ture, and for the helpe of the simple, rather to be borne withall, then so many
good thynges to be either reiecte or kept away from the hungry chistian rea-
ders. It is a colde charitie that can beare with nothyng: and an eage malice
it is, that for a trifle or a matter of nothing woulde haue the ignozant multi-
tude to lacke so much good edifyng as may be taken of Erasmus, aswel in all
hys other ryght deuoute and catholyke wrothes, as also moste specially in
these his paraphrases, in which he laboureth so to enlarge the proceste and re-
nouer of the texte as the sense thereof may bothe euidently be gathered, & may
well hang together. Erasmus therfore lyke as he hathe by a paraphrasticall
discourse playnly sette forth the ghospellies of the fower Euangelistes afore:
so dooeth he now here expounde the seconde parte of Lukes ghospell entituled &
Actes of the Apostles, whiche woork Athanasius (at lesse wyse if it were
Athanasius

Athanasius in dede, that wrote the litle tractise entitled of the booke of both
 the olde and the newe testament. &c. Testifierh, that Luke wrote out of Peters
 mouthe, & that Peter endicted vnto Luke what and how he should write the,
 as Paule endicted to y same Luke when he wrote his gospel. Whereof (as
 Erasmus in the pface to his paraphrase vpon Lukes gospel recorderh) it is
 gathered and thought, that the sayde Actes were written in Rome. But wher
 sooner they were written certes the worke was nottise expedient & necessarie
 to be written, ne the paraphrase vpon the same any thyng lesse requisite to be
 translated into Englysh, then the rest of the newe testament: firste for that
 it is a plain hystorical narracion & a piece of the veray gospel, in that it declar-
 eth aswell the ascencion of Chyiste from yearth to heauen, as also his
 sendyng doune of the holy ghostr from his heauenly father together with the
 soryngyng vp of the pymariue church, & the fourme and ordre of preaching
 that the Apostles than first begonne with: secondely because it was (as Eras-
 mus hymselfe testifierh) the last parte that he bid of al the whole paraphrases
 vpon the testament, and by reason thereof (as I iudge) the moste absolute
 piece of worke and best dooen of the rest, by reason of his long exercise afore
 in this kynde of writing: and thyrdeley because this piece of the new testamēt
 is no lesse profytable for the publishyng and furtheraunce of the gospel, then
 Luke dyd deuise and entende it, ne to the pooze younglynges in Chyistes dy-
 cipline any thyng lesse available. For here may we learne the beginninges
 of Chyistes church, by whome and by what maner persones the feythe of
 Chyiste fyrst sprong vp, howe it proceded and grewe, howe it was perfectu-
 red, and how by persecucion it waxed stronger & stronger. For as the Pauline
 tree the moze weight and burde is layd vpon it, the moze it ariseth and shoo-
 theth byryght: so the gospel the moze persecucion that was inflycted vnto it,
 and the moze rigour, wrong, reproche, chepurs, and aduersytee that was in-
 flycted vnto it, the moze it grewe, & moze it prospered, the better it wente for-
 warde, and the moze it florished. In the Actes is to be reade by what meanes
 and drytes of humayne polycy the enemyes of Chyistes bloude and gospell
 wasilled to suppress the gloze of his crosse, & howe the moze that the wysdō
 of the world thought to euacuate the fruite of Chyistes deathe and passion,
 the moze dyd the humylytee of preachyng the Crosse, worke in the hartes of y
 simple to contemne not only the pleasures and flattery of the world, but also
 the persecucion & tyranny therof, so that dayly increased in euery place where
 the gospel was preached, thousandes vpo thousandes to augmente y feith-
 full congregacyon. The Actes therefore were no lesse necessary to be transla-
 ted then the rest of the paraphrases, which Actes I haue by occasiō of adding,
 digesting, and sortyng the text with the paraphrase througheley perused, and
 conferreng the same with the Latine I haue here and there dooen my good
 wyll and diligence to make the Englysh answerable to the Latyne booke, at
 lest wyle in sensas by the same occasion I did also with Mathewe. In John
 I haue in maner dooen nothyng at all saving only placed the texte, and diui-
 ded the paraphrase, because I knew the translatours thereof, with whose
 exquyute deuynges I might not without the cryme of great arrogancie and
 presumption be busy to entremede. Whoste humblytherfoze besechyng your
 highnesse, moste gracious Ladie, in good patre to take my good zele and dili-
 gence, and in case any thyng shall not sufficiently answere your mynde or de-

type ; the same to impute rather to the lacke of facultee and knowlage, then
to any default of good will in me: I shal here without any further circumstance
of wordes, commend and leue this whole worke to the diligent reading and
solowping of all the deuout Englyshe congregacion : and with moste heetie
prayer beseeche almyghty God long yeres to preserve and cōtinue the
prosperous estate of your highnesse. to the ende that by your good
help and meanes the deuout people that are willing and
foreward to learne and to liue Christianlye, maye re-
ceiue many lyke godly weorkes and fruit-
ful tractises, to the y continuall ghost-
ly profite, comfort, and edifying
in the same our lord

Jesus

Christe, to whome with the father, and with the holy
ghoste be al laude, honour, and glory,
both in heauen and yearth for
euer and euer. Amen.

The Actes of the Apostles.

Fol. xii.

The I. Chapter.

In the former treatise (deare Theophilus) we haue spoken of all that Iesus began to do, and teach, vntill the daye in which he was taken vp, after that he, through the holpe the text. of the holy ghost, had giuen commaundementes vnto the Apostles, whom he had chosen: to whom also he shewed hymselfe aliter after his passion, and that he moue to them (apperteyning vnto them foure dayes, and speaking vnto them of the kyngdome of God) and gathered them together and commaunded them, that they shoulde not departe from Ierusalem: but to waite for the promise of the father, wherof (saith he) ye haue hearde of me. For John truly baptised with water, but ye shall be baptised with the holy ghost after these thinges.



Nowe haue I accomplished thone halfe of my promise, deare frende Theophilus, forsomuche as I compyled in my former treatise, the lyfe of Iesus Christ, more groundly rehercing the hystory, then other that write thereof, that is to wote, euen from the tyme that John Baptiste, which was the foremessenger of the Lorde, was conceaued, because that in this same rehercall, certayne propheties were also disclosed, aspyning by exprelled wordes of promise, that Messyas shoulde come. This done, some thynges haue I reherced more at large whiche of the other wynters were lesse butouched, as of Chrystes conception, of his byrthe, of his circumcision, and of the purgacion of Marye, somewhat also I touched of his godly towardnes wherof he shewed a proufe & tokē being but, xii. yeres olde. These thynges thought I so; that cause worthy to bee recited, that by many tokens it myght bee euident, that this was he, whom the propheties had notably spoken of, and that euen the tender yowthe of Iesus lacked not wyntesse of good maner, and of those which were inspired with the holy goost. And though it be not to be doubted but þ Iesus whole trade of lyfe, was an excellent example of perfecte holynesse, yet those thynges omitted whiche were doone in the meane space, we passid ouer vntill that tyme, that John by his preaching and baptising, began to shew hymselfe the foremessenger of Christ, forasmuche as oure lorde Iesus began from that tyme forwarde, chiefly to be occupied aboute the healthe of mannes soule, accordyngly as it was coneyned in the figures and darke sayinges of Moyses lawe, and in the foretellinges of the prophetes. All whiche his busye endeavour, resteth in these two poyntes: In dedes, that is as mu. he to save, as in working of myracles, suffering paines of the crosse, and in resurrection, wherein he lefte none of all those thynges vndoone, that either by shadowes of the lawe wer signified, oz spoken of before by the prophetes: and in wordes, by meane wherof he taught a new kynde of philosophie, and a ioyfull, so that we might bothe learne of hym, and take example to liue a godly life. All these thynges haue I treated of in ordre, euen vnto that daye, that he was receiued into heuen from whence he came, after he had ascended from berthe to life, and commaunded his. xii. Apostles, and other his disciples, to the numbre of threescore & x. whō he had specially chose, to thende that they, when thei had receiued the holy ghost (whom he euen thā bzeathing in the very face of them endued them with, and afterward sent þ came from heauen more abundantly,) shoulde go throughe all the world, and preache this ghospell, not to the Jewes onely, but vnto al maner nations

The pharaprase of Erasmus vpon

of the world. And syth of al it was expedient, that they, by whom he had purposed to byng all menne in beliefe of his wonderfull actes: shoulde be thoroughly confirmed in sayth themselves. The chiefe poynt among the rest, was this, that all menne shoulde bee fully perswaded, that Iesus was in veraye deede deade, and that he verayly arose from death to lyfe the thyrde daye, not with a phantasticall body, but with the veray same, being now immortall, whiche he before tyme had carryed on yearth, subiecte to deathe, and whiche had been layed boyde of lyfe, in the graue.

To whome also he sheweth himselfe alike after his passion.

For this cause I thought he it not sufficient, once onely to shew hym selfe to his disciples, after he had arisen from deathe to lyfe, but often tymes appered he to them, not lyke as ghostes are wonte to appere, but in sundry wyse declaring by euident tokens to them, that he had taken vnto hym his lively body agayne: so werry dayes tarped he with them on yearth, for the same cause purposely. yet of al this tyme would not he be seene of any, but of his owne disciples. And not onely his pleasure was to be seene of them, hearde, and felte, but also familiarly he ate and dranke with them, whiche is the moost euident token that wyse be of a lively body. And in the meane space, he often communed both them of the kyngdome of god, putting them in mynd of those thynges, whiche he had done and taught before his deathe, that they myght finally perscrue, that every thyng was cumme to passe, whiche he sayed shoulde cumme, warning them farther, what they from thence forth shoulde ryther doe, or as waite for. For though he had already geuen them authorytee to preache the gospell, yet forbade he them, they shoulde not hastily set vpon the exercise of

And commaunded them, that they shoulde not departe from Ierusalem, &c.

so weightie a matter, and that they shoulde not departe from Ierusalem, but that they assembled there, and together applying themselves eache with other to fasting, geuing laudes to god, and praying, shoulde as waite for the cumming of the holy ghoste, whome he before his deathe, had promysed that his father shoulde sende, to bee an other comfortour to them. I (sayed he) promysed with myne owne mouth, and doubte not ye but my father will see the same vnfeignedly performed, that I haue promysed you in his name. For his will and myne bee bothe one. Therfore, that ye shall take in hande, is of heuen, and of no yearthely mannes inuention: ye shall not teach carnall thynges, as the phariseis haue doen hitherto, but ghostely thynges: and greate trouble shall ye haue for preaching of my gospell. Wherefore it is necessary that ye bee strenghted with power from heauē, that ye may be hable to susteyne so charges full an entrepryse, that shall not be brought to passe by mannes policie, but by helpe of the holy ghoste.

For Iohn truly baptised with water.

For those thynges that haue been hitherto done, are but as rules, instructions & principles for young begynners, in respecte of setting forward þe gospell. As that Iohn Baptised with water, but the holy goste gaue he not, for it passeth mannes power to geue hym, and nothing els preached he, but þe man shoulde repent, and that the kyngdome of heauen was at hand.

Nowe muste ye haue stronger mayntenance to sette forth the true doctrine of the gospell, and to beate of the assaults of the world, whiche shall stryue agaynst it. To byng that about it is not sufficient that ye bee boyde of synne, but ye haue nede of a newe spirite to the setting forth of this newe kynde of lernyng, a plenteous spicite, that shall abundantly aspyte you, an heauenty spicite, & a spicite lyke fyr: in whome ye shall be chaistened within fewe dayes.

This

This is the baptisme, þ John could not geue, but prophesied that I should geue it: for thus sayde he, in bearyng wytnesse of me: he shall chrysten you (sayde he) with the holy ghoſte and lyer. In tymes past also god endewed his Prophetes, and other holy men, with his spirit. And I haue baptyſed my holy spirit on you. It is euen the beary ſame ſpirit, but now ſhall he moſte plentifully be powred ouer all the whole worlde, and ſhall renewe all thynges.

Agaynſt his cumming, make your ſelues ready with faſting and prayer, but ſpecially with full truſte and conſydence, that ye maye be fitte instrumentes for hym to ſpyrade abrode his heauenly power.

When they therfore were cum together, they aſked of hym, ſayinge: Lorde, wilt thou
 at this time, reſtore agayne the kyngdome of Iſrael? And he ſayde vnto them: It is not for
 you to knowe the tyme, or the ſeaſons, which the father hath put in his owne power: but
 ye ſhall receiue power after that the holy ghoſt is cum vpon you. And ye ſhall be witneſſes
 vnto me, not onely in Ieruſalem, but alſo in all Iewrye, and in Samaria and euen vnto
 the worldes ende.

After Jeſus had ſpoken theſe wordes vnto his diſciples, being aſſembled
 into one place, becauſe he woulde haue no variaunce leſte among them, at his
 departyng (for euen to that houre they had not yet put out of their heddys
 their phantaſticall dreame, of the kyngdome of Iſrael, to be aduanced and
 enlarged by hym) they enquired of the Lorde, as he was euen ready ſtreight
 wayes to departe, whether that as ſoone as he had ſent downe the holy ghoſt,
 he woulde reſtore his people of Iſrael to theyr worldely kyngdome agayne,
 and whether he woulde immediatly appeere before the face of the worlde in
 his waiteſſe. for they had not yet conceived what manner a thyng this ghoſt-
 rely kyngdome ſhoulde bee. Peter woulde haue had hym eſtabliſhe a kyng-
 dome whan he was on the hille. The reſte alſo of thapostles, what tyme men-
 tion was made of reſyng from deathe to lyfe, enquired of his kyngdom, and
 now eſtynes vpon that communication whiche they had hearde, of ſen-
 ding downe the holy ghoſt, they came to remembraunce of a tempozall kyng-
 dome. for they truſted that it ſhoulde cum to paſſe, that the Jewes ſhould bee
 reuolters ouer all the worlde. And in veray dede ſure it was to cum that Iſrael
 ſhoulde reigne, not that fleſhly Iſrael, but he that truſt had deſerued this
 name, that is to ſaye, he that in dede were ſtrong in God. for Iacob deſerued
 well to haue that name whan he waſtled with thoungeill. As longe as the
 worldly manne truſted to his owne deſeretes, he was not hable to ſatiſſyfe the
 Juſtice of god, for all the worlde for ſinne was repproued, and ſubdued vnto
 puniſhment. But after that manne began to myſtruſte his owne workes, and
 to ſticke vnto the promyſes of the goſpell, he dyd as a man woulde ſaye, ouer-
 cum the juſtice of god, and by force obtayned mercy. This kyngdome beeyng
 decayed in euery place, but ſpecially among the Jewes, Chriſte reſtored
 throught his goſpell: The diſciples not vnderſtandynghys, phanſied with
 themſelves that ſum good chaunce woulde cum, whiche ſhoulde deliuer them
 from all perſecution of the wycked. But as for that was not to be ſoked for
 before the ende of the worlde. Whiche tyme the lorde woulde not haue them
 to knowe, becauſe it was not expedient for them to knowe it. And therfore
 whan they corporally demaunded it, he put them to ſilence with this anſwer:
 Enquire not of thoſe thynges, whiche are not expediente for you to knowe.

When they
 therfore
 where chri-
 ſt came, they
 aſked of hi
 ſayinge:
 lorde, &c.

The pharaprase of Erasmus vpon

And he say-
ed vnto the:
It is not for
you, &c.

Onely beleue Redfafully, a doore that ye are commaunded. Ye shalbe but minist-
Rers in this matter. Leauē the procedynges herin. at the ende of the same, to my
beaucty father. It is not therfore your parte to know, what yere, what mo-
neth, or what houre, that kingdome of Israel shal cum, which thinges y solyly
Talkers curiously seke for. As much as my fathers pleasure was, y you should
knowe I haue tolde you, but that time haue I not vttered vnto you, because
my father reteineth to himselfe the knowleage therof, to this ende, that ye bee
diligent in doing your duties. The kyngdome of god shal cum finally, wheras
both the good & the bad shal bee rewarded according to theyr desertes, against
whose cumming must ye bee alwayes ready. Albeit this spirituall kyngdom
shal in the meane season also appeare, in setting forth the whercof, god shal vse
your helpe, but as for rewardyng you therfore let him alone with that. For her-
fore, setting aparte your desyre to knowe those matters whiche ye ought not
to know, make redy youre selues to that that is at hand. To the which thyng,
because ye of your own habilitie are not sufficient, the holy ghoſt, accordyng
to my promyle, shalbe powred on you from heauen, to augment your strength
of minde, and to bring into pouce remembraunce againe whatsoeuer I haue
heretofore taught you, and farther to put in your myndes, whatsoeuer thing
els it shal behoue you to know. And so shal ye, being taught by his instructiō,
and strengthened with his ayde, beare witnesse of me, sytke at Hierusalem ac-
cordyng to the saying of the prophete, out of Syon shal the lawe procede, and
the word of the lord out of Hierusalem: and sone after, throughout al Jewry,
nerte throughout Samaria, which is nygh adioynning to Jewry, and finally
throughe outtreys in the world, where euer any dwelling of man is. For I
came indifferently for al mens sakes. I died for euery man, and eche man hath
the gracions fauour of my gospel profered him. Whitherto the lawe hath reigned
onelye amonge the Jewes, but my father wyl haue hys gospel to reygne, as
farr abroad as the worlde is open or wyde.

And when he had spoken these wordes, whyle they behelde, he was taken vp on highe,
and a cloude receyued him vp, out of their sight. And whyle they looked stedfastly vp toward
heauen, behelde, thre men, as he wente, stode by them in white apparell, which also saide:
ye men of Galile, why stand ye gasping vp into heauen? The same Iesus whiche is taken
vp from you into heauen, shal so cum, euen as ye haue seene hym go into heauen.

And while
they looked
Redfafully
vp toward
heauen, be-
hold, &c.

These were the last wordes, that our lord Iesus spake to all his disciples
being gathered together into one place at Bethany: After which wordes whē
he had blessed them in sight of them al, caried he was vp on hygh so long, un-
till that a bright cloude toke the bodie of him cleane out of sight. For than was
it full tyme for them to trusse no longer vnto his bodely presence, that they
might wepe the moze spirituall, and might behold Iesus noue otherwise than
with the eyes of theyr sayth. And for this cause, when Iesus was taken vp on
high, the disciples stode with theyr eyes stedfastly fixed towardē heauen: So
hard a thyng was it to pul them from him, whō they loued exceedingly, though
being yet but weake. They looked also, whether that any miracle should be-
hold them from aboue. Therfore sodenly two messagers from heauen appered
in mannes likenesse in white garmentes, the verye fourme caused them not to
feare: the byghenesse of theyr garmentes, was conuenient for the messengers
of him, that shal haue thē to his gloire. These two bid with feendly wordes
allwaie

aswage the disciples sorrow, that they had conceyted by the departure of their lord, and called them backe againe from theyr gasing vp, which profited them nothing vnto theyr vocation, saying: ye men of Galile, why stande ye here looking vp towards heauen? This same Iesus, which is now taken from you to heauen, is returned whence he came, as ye haue often heard of hym, that he came from his father, and that he would, leauyng you in the world, returne to his father againe. He is not taken vp into the ayre as Helyas was, but he is receyued into his fathers Palayce, and there shall sitte at hys ryght hande as partener of the kingdom of heauen. You sawe him goyng to heauen, with a visible body, and yet immortall. And likewise in tyme to cum that he returne, that they which would not whyles he was here, knowledge him to bee theyr sauour, shall than seele hym to bee a iudge. He shall not cum againe to you poorly but from on high that he shew himselfe to the eyes of al men with greate glory. But a few of you sawe him goyng vp, but every manne that see him at his seconde coming. Abeyt ye must not loke for him immediatly to returne. He himselfe shewed you that the gospell of god should fyrste be preached throug out the world. Nowe therfore endeouour youtselfes rather to do that. For ye were not bidden tarye here, but to continue at Hierusalem, to the ende that after ye haue receyued the holyr ghoste, ye maye luckely take in hande this heavenly businesse.

Then returned they vnto Hierusalem from the mount, that is called Oljete. Whiche is from Hierusalem a sabboth dayes iourney. And when they were cum in, they wente up into a parlour, where abode both Peter and James, & John, & Andreye, Whyllip & Thomas, Bartholomew and Mathew, James the sonne of Alphons, and Symon Zelotes, and Judas, the vncle of James. These cury one continued with one accorde in praye and supplication with the woman and Mary the mother of Iesu and with his brethren: The numbry of the names that were together, were about an hundred and thentye.

The disciples than obeyed these wordes, & departyng from the mount, called Oljete. whiche our lord before his death was so belyted with, that becaue often he resorted vnto it, and vpon the which he last, also stode when he was readye to returne vnto heauen, repayed to Hierusalem. That hyl is from Hierusalem as farre as it were a lawfull iourney on the Sabbath daye, that is to saye, almoste two myles. From this hyl went he to suffer that shamefull death of the crosse, and fro thence lykewyse he went to glozve: within the sight of this hyl is Hierusalem situate, and steryng thereupon had he propheted with weeping teeres the destruction of the same Citie. In this cite whiche was a murtherer of the prophetes, the lord willed first the lyght of the gospell to spiede, partly for becaue it was so foretold by prophetes, & partly that they should haue no pterexte ne cloke lest them for their excuse whiche otherwise throug theirowne infidelitie woulde bitterly haue perished. The apostles were more desirous to looke vpwart to heauen, whither theyr lord went before theim, but we for profite of our neyghbour must often come doune to thinges, which bee rather necessary then pleasaunt.

When they came to Hierusalem, they went vp into a certayne parlour, where those discyples abode, that were among the reste, moste familiar with Chyffe: that is to saye, Simon Peter and John, James and Andreye, Whyllip and Thomas, Bartholomew and Mathew, James the sonne of Alphons, and Simon zelotes, whiche in hebrewe was called Cananitus, and Judas, by sennys called Thadeus,

The paraphrase of Erasmus vpon

of Lebbeus, brother to James the yonger. Certayne women besydes carryed in the same parloure, whichs of a deuoute loue folowed the Lord in hys waie rydyng to Hierusalem, and had serued him with their goodes. Among those was also Marpe the Mother of Iesus with certayne other hys kynnsolkes, whome the hebrues called his brethren. Marke me here a litle the beginning of the churche, which was then as young boine. They were dellyted with the cytie Hierusalem, which signifieth with the hebrues, the sight of peace. But suche that take this worlde for theyr cuntry, dwell not in Hierusalem neither attayne they to the quietnesse of an heuently lyfe. Neyther they that haue their myndes troubled with worldlye desyres, dwell in Hierusalem. The holy ghooste entreteth not into such hertes. They were also delited to be in a parloure whiche is an high place of the house. For thoppes, or worke houses are wonte to occuppe the lower partes of houses. But he that maketh himselfe readye to bee a dwelling place for the holy goste must be utterly voide of all vyle cares. This is that holpe congregation, whiche our Lorde Iesus chose among all others. This parlour was the first house wherin that godly churche dwelled. Nowe marke what was here done. They spent not the tyme in bablyng or in idle talke, but continued all together of one mynde in holpe prayer. Chykses church is not there, where is not agreement and concoorde. Theyr prayers God accepteth not, whiche loue not brotherly. Neyther is he woorthye to be heard, þe prayeth not instantly. The holy congregation prayeth al one thyng. Where one prayeth for riches, an other wissheth the deathe of his enemye, an other for long lyfe, another for promotion, an other an other thing, there is no prayer mete for Chykses congregation. The reste also of the disciples, resorted to the parlour where thapostles wer. And whosoever will be accounted Iesus disciple, must flocke to the companye of the churche. Nowe was there of people gathered together about the numbze of an hundred and twenty. So fewe of them there were that loued Chykste with all their hertes.

The text.

And in those dayes Peter rose up in the myddes of the disciples, and sayed: Ye men and brethren, this scripture moounges haue been fulfilled, whiche the holy ghooste thorough the mouth of Dauid spake before of Judas, which was guide to them that toke Iesus. For he was numbred with vs, and had obtained fellowship in this maneracion. And the same hath nowe possessed a plot of grounde with the reward of iniquitie: and when he was hangyd, he burde a sonder, and all his bowelles gushyd out. And it is knowne vnto all the iudeas bytours of Ierusalem: insomuche that the same field is called in theyr mother toung, Aceldama: that is to saye, the blood felde.

Here began Peter, as it sul well becomed a saythfull shepheard, that earnestly wisshed for thincrease of Chykses flocke, to be sumwhat careful that thapostles whome his master Iesus had chosen to helpe in noumber, wer diminished. For by reason of þe death of Judas Iscariot, of twelue there remayned but eleue. Marke me here, o Theophilus, the maner, that the churche then vsed in theire consultacyon. A great multitude of disciples beeyng presente, Peter representing the person of a bishop, stode vp in the middes where the disciples were sitting: to thintent that sum decree with eache mannes consent, myght be stabli shed, that should seme conuenient to make vp thapostolyke ordze againe. His beginning was of holy scriptures. For thence must a ferme bee taken, þe is woorthy to be spoken of a man of the church, neither was any thing here with them determined, besyre they all had made togeth one assent theyr prayers. His wordes were these: Brethren, ye ought not to attempt any new matter by mannes

polycie

posse of persuasion, but what was spoken of long sithens of the holy gode by the mouth of David, as touching putting in of some man to supplie the roume of Judas, muste nedes bee fulfilled. For this was Davids prophete in his psalmes, howe it shoulde come to passe, that Judas in swarnynge from his lord, shoulde make roume for a nother to succede him: for our lord Iesus among all other had chosen specially twelue, whome he woulde haue to beare witness of all that he did and taughte. Ye see them all here presente except Judas Iscariot. And him also had the lord chosen into the numbre of the twelue, and woulde that he shoulde be partaker of the Apostles office. But he had rather chuse to caste of his Lordes company and ours, and to bee a guide vnto sinfull souldiers, whiche tooke Iesus, than to folowe hys capitayne Iesus, or to bee selow with thapostles. But of his wicked purpose came an euill ende. For courtesours so blynded hym, that he solde and betrayed his lord, whiche was guiltlesse, for thirtie plates of silver. Afterwardes repenting his faulte, he broughte he in agayne thungodly money, and cast it before the priestes fete, of whom he had been hyrd. And hauing more in minde his mischeuous dede, than the mercy of Iesus, he wroughte hys owne deathe. For he hanged himselfe: and as he hong, hys bealte brake, and all his bowelles fell out. But as for that unlucky money, whiche he had cast at the priestes fete, was by counsell of them contributed to byinge of a fild, wherof straungers might be buried, because they thought it mete, to laye vp the pryce of an innocentes blood in their treasure house. This detestable scrupulositie of the priestes and Phariseis, caused that bothe Judas wicked acte, and theyr owne vngodlynesse, was the better knowne with all that were dwelling at Ierusalem. Insomuche as that fild was called among the Jewes Acheldama, whiche is as muche to saye, as a fild of bloude. So that now we see it fulfilled in Judas, whiche the holy ghost in the lxxviii. psalme had prophesied before shoulde cum vnto the Jewes, that with mortall enmye pursued Christe, and woulde not repent being entred by so many benefites, whiche shalbe accomplished in the other also, when the tyme cummeth. For this is the prophete: let theyr dwelling place be solitarie, and no manne remaine to dwell in it. Unhappy Judas hath lost his roume. In tyme to cum also the temple shall be destroyed the priestehood, the Scribes and Phariseis authoritie, with the cite Ierusalem shall perishe. The cruell Jewes shall be thrust out, and in theyr places shall true Jewes enter, whiche beeing circumsyded in mynde, not in bodye, shall knowledge Ihesus whom they crucified. This also was shewed before by many forprophecies, and we our selues haue hearde of our Lord Iesus when he prophesied with weeping teares, that these thyngs shoulde betide the cite Ierusalem.

For it is written in the booke of psalmes: his habitation he voyde, and no man dwelleth therein: and his byshoppyke let another take. Wherfore of these men, whiche had company with vs all the tyme that the Lord Iesus had all his conuersation among vs, beginning at the baptisme of Iohn, vnto the same daye that he was taken vp from vs, made one be ordeyned, to be a witness with vs of his resurrection.

The testes.

Wherfore now it remaineth for our partes to see, that some manne bee chosen into Judas roume. For this is meened by the prophete of the hundred and eight psalme: let an other take his bishoppyke. For our office is nothing els, but that in takinge cure of the lordes flocke, we prouide the foode out of

And no man dwelling therein.

The paraphrase of Erasmus vpon

out of the doctrine of the gospell. He lefte his place, and yet ought not the flocke to bee defeated of theyr shepherdes, nor that numbꝛe of them to bee diminished, whiche our lord did first ordeyne, geuing them a speciall name, that they shoulde bee called Apostles. For his pleasure was to haue them alwayes for witnessers of his wordes and dedes, whome he had for the same purpose continually with him in householde and company: wherefore one must we chose into Judas rowme, of those that hath been conuersaunte with vs all that while, that our lord Iesus being busied about the healeth of many soules, willed vs to be in company with hym, & still to goe with hym, whither euer he went (that is to saie, fro the baptisme of Iohn, after which he straight wayes came, vnto that daye that he went vp to heauen,) to the intent he maye be a sufficiēt witnesser with vs of al thynges that our lord taught & wrought, but especially of his resurrection: for he appeared not often vnto al his disciples, but to those onely, to whome he had specially chosen.

It is thus. And he appointed two, Joseph which is called Barsabas (whose surname was Iudas) and Matthias: And when they prayed, they sayd: thou lord which knowest the hearts of al men, shew whether of these two thou hast chosen: that he may take the roume of this misadication and apostehy, from whence Judas by transgression fell, that he might go to his owne place. And they gaue forth their lottes, and the lot fell on Matthias and he was counted with the eleven Apostles.

The multitude approuing these saynges, appoynted two chosen out of the numbꝛe of .lxx. disciples. Joseph, or herwise named Barsabas, (whiche also for his byright liuing was called Iust) and Matthias, y of these two whiche wer of lyke godlines, he whom the companie liked better of the twain, shoulde take vpon him the office of an apostle. But they mistrusting their owne iudgements, prayed to god with one voyce, saying: When that iudge of thynges that they see and heare, may be deceiued, and sayle in their iudgements, but thou lord, which onely lookest on the heart, wherby man is in dede either good or bad, vouchesafe thou to shewe vs thy seruantes by sum token, whether of these two persons thou hast chosen to make by y numbꝛe of .xii. apostles, and to run to y exercysing of such an office, whence Judas fell, to go to that place wherunto it was not knowen to the, who seest al thynges, that he shoulde go. For neyther was it long of the that he forsooke thy companie, whiche dyddest what might be done, to call hym to repentance, neyther wote thou deceiued in iudgement when thou biddest admitte hym, that shoulde sone after shynke from the, but thy heavenly wysdome sawe that it was expedient so for vs, y through his treason thy sonne shoulde be sacrificed for vs, and that we shoulde take example by such a traitoure, what daunger it wote for vs negligently and recheles to execute the office, whiche we take in hande. After this prayer they caste theyr lottes accordyng to the custome of the hebrues. For so was Jonas by lot caste into the sea. so Jonathan was perceyued to haue calld of the hony, so lyke wise the priests did execute theyr holy mysteries by lottes.

For the holy ghost was not yet cum downe, and chapples smelled still of certain Iewish maners. Albeit there was no daunger in drawing lottes, for whiche sort of them wote chosen, was a good man, and mete for the office. And yet was not the whole matre committed to lottes. For two of the most approued persones wote shal be chosen by voyces. And because they were in doubt

doubte whether of those two thei myght take, lots decided the doubtfulnesse whiche could not bee rashely done, forasmuche as it was ruled by prayer.

Then this lot, whiche was nothing els but an opening of the wyll of god, chose Matthias, whereas Ioseph, besides the commendacion he had as appered by his name, was also kin vnto Iesus. And yet Matthias was preferred, because it shoulde be a lesson to vs, that in chosing of bishops, to whose credite the dispensacion of the gospel must be committed, we must so vtterly forbeare to leane vnto mannes affection, that if there bee equalles, him must we preferre whome no carnall propertie doeth set forth, lesse that, whiche is doone for fauour, bee an ill presydente to sum other. There is yeth also in their names a certayne pryncipall myserye hydden. Matthias, whiche in Hebrew betokeneth the gift of god, was preferred before Just, which name the Phariseis did chalége for their good woorkes. And yet none more vniuersall than they to preache the gospel. But he that recogniseth the free gift of god, through faythe of the gospel, and preacheth the same, he is worthy to succede in place of the apostles. Neyther dyd Iuste disdayne that his felow was preferred, neyther dyd Matthias, stande anye thing the more in his owne conceyte, for that he was chosen to the eleven apostles, for to make vp that same holy nymbre, nor for that he being a very speciall good man, shoulde succede in the roume of the naughty and felowe, that euer was.

The.ii. Chapter.

When the fyfte dayes were come to an ende, they were all with one accorde together in one place. And sodaply there came a sounde from heauen, as it had bene the rumbling of a great wynde, and it tyld all the house where they sate. And there appered vnto them cloven tounge, lyke as they had been of fyre, and it sate vpon eche of them: and they were filled all with the holy ghost, and began to speake with othere tounge, euen as the same spirit gaue them utteraunce. The text.



When nyne and fortye dayes after Christes resurrection, were in this wyse ouerpasse, that base longe looked for of Penthecoste, that is to saye, fyftyeth, was come: whiche the Jewes also kepte holpe with myrthe and great solemnitie, as wel for a remembraunce of the yere of Iubile, whiche came aboute euerye fiftieth yere, in counse agayne, as also because the lawe was deliuered in wytyng vpon the Mounte Synay, the fiftieth daye after the kylling of the Paschall lambe: throughte whose bloude they departed safely out of Egipte. Vpon an high mountayne was the olde lawe geuen, breyng engrauen in tables of stone. But the newe lawe the holpe ghost intyled in saythfull beleuyng hertes, and in a high parlour it was disclosed. In thone and eke in the other, was highnesse of place: on the one syde, and like on the other, was fyre. But there is nought els for vs to consydre, but an hyghe mountayne, whiche the people breyng betray carnall and worldlye, and therefore vnapt to conceyue spirituall thinges, were forbidden, yea, so muche as to touche. Here vpon this mounte an house there is, whereby maye be made concorde and vnitee to bee in the churche. There the mount was called Synay, a place conuenient for the setting forth of suche a lawe, as shoulde for the

When the fyfte dayes were come to an ende.

The paraphrase of Erasmus vpon

great numbze of sondy pzeceptes that it conteyned, kepe vnder a stubburne and rebellous people. For of pzecepte or commaundemente, was that byll called Sinai. This mounte here is named Syon, which woꝛde with the he-
 byewes, betokeneth an high hill, from the toppre wherof, al thinges on pearth
 beneath are despyled, from whence heauenly thynges are seene far of, through
 faith, as though they were nigh at hand. On that moſte what is els seene but
 terrible fier, smoke, flames, lightening and thundring: on this mounte a spi-
 rite there is of grate vehemencie, cheerefull to man, a nothing dyrdful, and fier
 not to burne the body but to lyghte the soule and richely to endowe the plain
 tounge man with heauenly eloquence. There the people beyng at square a-
 mong themselves, murmured against theyr captayne, here be they quiete in
 one secreete chaũbz, makyng their prayer w one assente, for an heauenly gifte,
 whiche they wayted for. This daye was chosen, lyke as the place was also,
 for a matter of heauenly comfort, wherunto they had been woont often to re-
 payre, for nine dayes space befoze. But whā the fyftieth daye was once come,
 than came they altogether with ful consent, into the selfe same parlour, ready
 to receyue the heauenly spirite. Where the minde is occupied with vile and
 filthy cogitacions, there is no conuenient place for the holye ghoſte, but in þ
 parloure, where the company was so godly occupied, it behoued hym to bee.
 And where the mynde is troublous with disoord, hatred, a contention, there
 is no mansion place for the holy ghoſt. Whā they were come altogether into
 one place, and that on high, they continued in one sayth, prayer, and expecta-
 on. And beholde, todayrly came the gift of god on high from aboue. For so-
 daynly from heauen came a sounde, as it were of a greate puffe of winde that
 carryed it, a replenished þ whole parlour, where they satte quiet and without
 trouble. It was not the northerne winde, whiche blastereth coolde out of the
 cloudes: nor þ Southerne winde, that bringeth warmthe with hym out of
 the marſſhe and fenny places, pestilent to all lyuyng bodyes. But it was a
 blast of heauen, pzocedyng thence, to whither Chyiſt hymselfe wente, bzeathyng
 lyfe euerlaſtyng into the soule of man, geuing ſtrength wthall to the weakē,
 and cheerefull courage vnto the litle ones. This sounde aſtrayde no manne, but
 ſtiered by all their mindes to looke for that holy spirite, which was promysed
 the. One token of his cummyng to them, ſerued the eare, another was for the
 eye. For these are the twoo principall senses in man. Tongues they ſawe lyke
 as they had been all of fyre, dealyng themselves to euerychone of the diſciples,
 parte to one, and parte to another, and reſtyng a while vpon euerye mannes
 heade, to the intent that we ſhoulde playnly vnderſtande, howe that gift ſhall
 endure for euer. One ſpirtite enſpired all their myndes, one fyze kynyled eche
 mannes herte and tounge. And incontinent vpon this viſible token, there fo-
 llowed in them the efficacy of that heauenly gifte. For as manye as there were
 preſent, like as if they had bene tranſſourmed todaynly into heauenly perſons,
 and being replenished with the holy ghoſte, began to ſpeake diuerſe lāguages
 which they had neuer learned of mannes communication, but ſuch as the ſpi-
 rite from heauen had enpainted in their hertes. ¶ Here is no membze in manne
 moze peſtilent than is an euil couēge: none moze profitable than is þ good. But
 it was nedefull for ſuche that ſhoulde ſowe in ſundy wiſe, the doctrine of hea-
 uen among people of all languages, to haue their toungeſ endowd with
 heauenly knowelage, and moze ouer ſlamyng with that burning charitie,
 whiche

And there
 appeared vnto
 the cloude
 colages. &c.

And they
 were filled
 all with the
 holy goſt. &c.

which is mete for the gospel. This was then the chiefest toke of Christes faith euangelicall, whiche toke the lord promised them, saying: they shall speake with new tounge. Thei that accuse men brauently, that slander their neyghboure, such as forswear themselves, & those that speake rybauldrye, a tounge thei haue inflamed, not with fyre celestial, but with the fyre of helle infernall. All such as contende in disputacion for vile thinges of this world, haue not yet receyued this tounge celestial. The apostles before this tyme reasoned of lawes of byzard, which thei had left behynd, thei reasoned how the temporal kingdom of Israel should be aduanced, who should sit on the vpper hand, & who should haue of al other, the soueraygneite. Such was the tounge as man had, vnnere than to publishe the gospel. But all that now they thynk on, and whatsoeuer they speake of, al is spiritual, all is celestiall, and burning all like fyre. But away the tounge, laye asyde the spirite, and no wooord is spoken. But a spirite celestiall, breetheth a voyce celestiall, a burning tounge to lone like fier, tanisseth the hertes of the hearers, and inflameth their myndes. The proude pharisees tounge is styffe, the Philosopher be he neuer so well learned, the Rhetoriciā in his tounge neuer so well spoken, no manne be mouth thei by vnto trewe gladnesse. for this giste cometh ouerly from heauen. As for the disciples wer nought els but instrumentes, whereby the holy ghoſte breethed bys mynde. This giste cannot one geue an other, neyther any deale it to hymselfe, but god dealeth to eche man as he shal thinke good. He that hath more geuen hym, hath no cause why he should dispise an other that is not so rewarded, but hath cause why he should endeuour himselfe the more readily to profit many therewith. The spirite is a thing of great vehemencie, the fyre a veray lively thing in operation, and neuer at rest. The Apostles now be do slepe nemoze so soundely as they did before the death of they lord, they hide themselves no moze as they did soone after his resurrection, but now euen they abyde, they preache here, and there, and openly to all men healt he euertasting, freely geuen them through fayth in Iesus, who was a litle before crucified.

There were dwelling at Ierusalem, Jewes, of euery nation of them that are vnder heauen. When this was nersed about, the multitude came together, and were ashaund, because that euery man hearde them speake with theyr owne language, & they marvelled all. And inuapuled, saying among them it lude: behold, are not all these which speake of Galilee? And howe heate we euery man his owne tounge, whether we be vanner Galathians, and Ahebes, and Cilicians, and the inhabytours of Cappadocia, and of Asie, and of Pontus and Asia, Phrygia and Pamphilia, of Egypte, & of the parties of Libia, whiche is besides Syren, and the iungers of Rome, Jewes and proselytes, Syenes and Aethiopes: we haue heard them speake in our owne tounge the great wordes of god: & hei were all amazed and wondered, saying one to an other: what meyth this? Others marked, saying: these men are full of new wyne.

The text.

And the truth to say, that same Citty Ierusalem was at that tyme, as it were a stage, where people do assemble to behold playes, sitte for the sighte begynnyng of this entlude, partly for the famous renouue of the cite, and partly for honoure of the Palchall frait whiche was past, and finally, for the deuotion that the preple had to the soleinne feast of Penthecoste. many more were than abiding at Ierusalem, not all onely such as came out of all the parties of Siria, but out of all other countreys also, whither fouer the violente rage of warres had dytend them, or any chaunce els had brought thrm. Among whom many were deuoute and well disposed people. And han this so strange a matter was then comenly knowen ouer all the cite, a confuse multitude of people

When this was nersed about, the multitude came together.

The paraphrase of Erasmus vpon

people came together, and being in a great perplexitie, demanded what these newes should meane: that where as they were gathered out of many countreys, and were of sundry languages, yet for all that, every man so understood them speaking, even as though they had spoken to them all, not in one tongue alone but to euerychone severally in his owne countrey language. Yea þ̄ Hebrew tongue is not without his diuersite, accordingly as countreys are diuided, whether it came of diuerse nations whiche bozde one vpon an other, or els of sum other chaunce. For the woman of Samaria, knewe that Iesus was a Iewe by the propertye of his tongue, and Peters pronounciation declared hym to be one of Galilee. And the Greke tongue likewise is parted into fyue sondy kyndes. And other nations also differeth no lesse in their languages. More than that, many Jewes vnderstode none other, than that countrey language, wher they themselves were bozne. All for this therfore of people, did greatly wondze therat, & reasoned, howe suche a thing might cum to passe, that neuer the lyke had been hearde nor reade of. Thus they said: beholde, a straunge thing. Are not all these
They mean-
d: es al, and
tharualed.
that speake, men of Galilee: howe than cummeth this aboute, that we, heeing so many men of diuerse languages, as ofte as we heare any of them speake, do vnderstand hym as perfectly, as if eche of vs hearde his owne countrey language. where he was bozne, seng that this multitude of vs is gathered of so diuerse and sondy regions, there be of vs here Barthians, Medes, Elamites, and suche also as doeth inhabite all abrode the coastes of Iewry, and beydes that Capadocia, Pontus and that countrey whiche peculiarly is called Asia Phrygia, Pamphilia, Egipte, and those parties of Libia, whiche reache to Cyren. Yea and sum be here whose dwelling is at Rome, some of them Iewes borne, and some Proselytes, that is to say, suche as hath of theyr owne desyre professed the Jewische religion. Moreouer Cretes and Arabians. All we that here be gathered, of so many nations, of so sondy languages, doe heare and playnely vnderstande them speaking, nothyng of comen vslage, or els thinges to the worldly man perceyving, but of high matters of weyghty importance, yea thinges conuenient & mete for god. After this maner reasoned as many as feared god, & were abated in their courage at the straungenesse of the thing, & said: what meaneth this wondze? They found no fault with that thing whiche their reason could not attayne vnto, as þ̄ Phariseis were wont to do, but they searched for diligently & desired to learne þ̄ whiche they perceyued not. On the other parte suche as were hebling, & nothing vpright in iudgement, did say in srowne: he mē be drunke with newe wyne: these persons a man may call, those phariseis disciples, which reported of Iesus: þ̄ deuil is within him. And to saye alwayes þ̄ very truth, great drunkenes is not muche vnlke to fury, for it chaunceth peradventure, that some in a fury shall speake diuerse wordes of sondy languages, which they neuer learned. But no fury will this vnder take, that all mē shal vnderstand that that þ̄ doest speake. But truly these wordes spake they for a mocke. Albeit a man maye sometime tell the truth although he speake in a scoffing wyse. For a surety full were they of þ̄ newe wyne, which þ̄ lord would not haue in any wyse put into olde bottels. For the olde wyne of Moses lawe had lost his strength & vertue, when Christe was firste infused by marriage to his church, and the colde & vsaurye sence of the lawe was turned by Christe into newe wyne. Whatsoeuer is carnall, is vsaurye & saynt in vertue: all that spiritual is, whatsoeuer it be, is truly, strengthfull and saure.

They here
all amazed,
& wondered,
ec.

and sauerp. Verry largely did they dꝛynke of that celesticall cup, wherof Dauid the wynter of psalmes speaketh: how excellent is my cup which maketh the dꝛynke. And if it wer lawefull to compare thinges together, whiche are throughout all their kinde most vulyke: this bulgare and comen dꝛynke kennelseth doth engendꝛe in mā fower thinges chiefly: it uttereth the secretes of the hertext carterly man to foꝛget all his aduersitie that is past, & maketh the minde to reioyce in continuall hope of prosperitie to come: it emboldereth man to let nought, yea, by his owne life. Last of al it maketh men, which are of a rude & barbarous tongue, to bee wel spoken men. Nowe marke my sayynges, whiche that netwe swete wine, whiche proceeded of goddes owne spirite, engendꝛe not such a like thing in thapostles, foꝛ what they had hid foꝛ feare & durst not speake, what they befoꝛe had learned secretly, and would e not be acknower, that doe they now publishe, & according to the lordes prophete, the same they pꝛeache vpon house toppes. Their olde Jewish fashions they haue clene foꝛgotten, and like as infantes newly boꝛne, nomoꝛe do they now remembre their life befoꝛe past: neither haue they in minde the troublous afflictions, foꝛ feare wherof they had foꝛsaken their maister. And although they were bare without all worldly helpe and succour, yet they feared neither gouernoures, ne pꝛinces, pꝛesidentes ne kinges, neither counsellers, noꝛ imprisonmentes, no soundyꝝ toꝛmentes, no manner kind of death, enduring lustie alway, beynge of courage, and chereful though the promyses of Chꝛistes ghospell. Fynally, they whiche were befoꝛe but pooꝛe fishers and men vilerne, forthwith practised they: celestial eloquence, in rebuking the pꝛoude Pharisees, confuting the subtile and craftie Philosophers, and in putting the eloquent oratours to vntire silence. Nothing there is of moꝛe perill oꝛ difficultie, than to speake befoꝛe a greate company, whiche as it is lyke a monstreous beaste of soundyꝝ headdes, so it is moꝛe of all tymes monstreous, whan the multitude is collected of soundyꝝ languages, and soundyꝝ nations.

¶ But Peter stepped forth with the clemen, and lift up his voice and sayd vnto them: Ye men of Iherusalemy, and all that dwell at Iherusalem. be this known vnto you, and with your eares heare ye my wordes. For these menne are not as ye suppose, drunken, seeing it is but the thirde houre of the day. But this is that, whiche was spoken by the prophete Joel: And it shalbe in the last daies, sayeth god: of my spirit I will powꝛe out vpon all flesh: And your sonnes, and your daughters shall prophete, and your young menne shall see visions, and your olde menne shall dreame dreames. And on my seruantes, and on my hande maydenes I will powꝛe out of my spirit in those daies, and they shall prophete. And I will shew wonders in heauen aboue, and tokens on the earth beneath: blood and fire, and fyer, and the vapour of smoke. The sunne shall be turned into darkenes and the moone into blood, befoꝛe that great and notable day of the Lord come. And it shall come to passe that whosoever shall call on the name of the lord, shall be saued.

Nowe marke me here Symon Peter, who sodaynly of a fischer was made an Orator. The multitude stirred by a clamorous rumour: And as they dyd than, the same lyke shall other doo hereafter vnto the worldes ende. Than was it the parte of a good shepheard, to step abrode valiantly amongst them, not so: that intent he shoulde by force appease oꝛ make them still, which murmured against gods glory, oꝛ els to rendꝛe one check foꝛ an other, but that he might constantly rather than fiercely, put away by testimonies of holy scripture, all false and craftye accusation, and stoutely defende the glory of Chꝛiste. Than Peter, who had befoꝛe risenne vp in the parlour, to see the numbꝛe of thapostles fulfilled, nowe estreesones floode vp to the

The text.

But Peter stepped forth.

The paraphrase of Erasmus vpon

multitude of people, of sound; y nactons, mengled together, partly to en-
 struct them that had sayde: what meaneth this: and partly to stoppe they;
 mouthes, that had sayed: these men be d;ounke with newe wine. Albeit it is
 not of necessitie requisite, that a bishop should preache to the people alwayes
 standing, soasmuche as Christe himselfe sitting, taughte the people: Yet he
 that taketh in hand an apostles office, ought to stand vpright in mind. And
 here considre in þ meane while Peters dignitie. He was the firste man ready
 where occasion requited, to set forth the gospel. Than had he put vp his
 matterpall sweorde, wherwithall Christ himselfe was not pleased, and pul-
 led out a spirituall sweorde. Suche one ought he to bee, that is the chiefe bi-
 shop among the people. Peter stode vp, but not al alone, he had eleue apost-
 les standing besides with him, lesse he shoulde seme to vsurpe to hymselfe
 some violence gouernaunce. One vttered the tale, but one for all thother,
 like as he alone before openly confessed in the name of all the reste, Iesus
 Christ to be the sonne of the liuing god. But wherupon did this shepheard, a
 poxe creature, vlearned, so boldly vaunt himselfe, as once to loke vpon so
 great an assembly of people: Excellent oratoures, when they shal come afoze
 an assembly of people, or in presence of princes, to pronounce an exact oraci-
 on, which they haue canted on their fingers endes, doe chaunge oftentimes
 their colour, cannot vtter their wordes, a in minde they are not a litle abash-
 ed. But this vndoubtedly was that heavenly d;ounkenesse, this was þ
 sobrefulnesse of swete wine. He stode in presence before a great multitude, he
 tooke vnto him eleuen apostles, not as a garrison of men for his defence,
 but as felowes with him of one company: he set his eyes stedfastly vpon the
 people, as one br.knownen to them, whom he knew not, he lift vp hys voice
 on high, and takyng none aduysemente with hymselfe what he would say,
 he spake to them, practising euen than the selfesame thing, whiche the lord
 before had taught him. He spake not for his owne lucre and aduantage, but
 as a good shepheard, defended his flocke, neither handled he his matters
 with sharpe wordes of mans inuencion, but vled for his defence, onely holy
 scripture. Howe was this multitude despyous to knowe what Peter would
 say. And let vs likewise for our partes geue hede, soasmuche as these his
 wordes wer spoken to all men. At the beginning, whan he had once with
 the mouing of his hande, allwaged the murmur & the noise of the company,
 he began with such a preface, as shoulde, without any topical colour of flat-
 tery, make them attent. Ye that are my brethren (sayeth he) of Jewry, who
 ought to knowe both the law and eke the prophetes, and of all other mozte
 specially, whiche dwell in this noble cite of Ierusalem, where the fountaine
 is of religion, and knowlage of the law, somewhat peraduenture here is
 for you to wondze at, but nothing that any man can iustly finde faute with-
 all. Wherefore, all ye that here bee presente geue good care a while to my
 wordes, and learne of me how the thing standeth. For it is touching al your
 profittes so to dooe. These men of Galile, whom here ye see stand by me, are
 not, (as some of you suppose, d;ounken with newe wyne, seeyng it is yet
 but thye of the clocke, and no man is woonte to be d;ounke in the morning
 before the soune rysing. But now ye see that in these men is fulfilled, which
 thing to come, god did long afoze thys tyme promise by hys prophet Iohel.
 Hearken vnto the prophesy, and truste ye to that that is promised you therin.

With the
eleuen.

With your
eares heare
ye my wordes.

For these
men are not
as ye sup-
pose.

Doe

Do not ye slyde faule with the thing, because ye haue seldome sene the like but rather embrace that mercifulnes, whiche god dooeth, profite vnto you. For Johel, being inspired with the holy goſt, foreseeing that god, who had giuen to Moyses, and some others his prophetes at soondy tymes his owne blessed spirite for your saluacion, would at the last, after he had set his owne onely begotten sonne, powre out most plenteously the same spirite, not vpon one or ilke as ye haue seene for these many ages past but a fewe prophetes: but vpon all nations through the worlde, whoſoeuer would with sincere faith receiue this chereful and gladſome meſſage, which we at his commaundement doe now bring vnto all you, hath left that heauenly prophesy in wytyng after this maner. It shall come to passe, saith the lord in the latter dayes of the worlde, I will powre out of my spirite boūtifully vpon all men, and sodaynely shall your sonnes prophesy, and your daughters, and your yong men shall see visions, and your olde men shall dreame dreames, and vpon my seruantes, and vpon my hande maydes will I powre out of my spirite in those dayes, and they shall prophesy. And I will shew wonders in heauen aboue, and tokens on the yearth beneath, blood and fyre and the vapour of smoke. The Sunne shall be turned into darkenes, & the moone into blood, before that the great and notable day of the lord come. And whoſoeuer shall call vpon the name of the lord shall bee saued. These thynges hath the prophet Johel tolde you in his prophesy, many liues agoe. And now ye see that, that he prophesied of, as touchyng the plentifull ſheddyng of the spirite, in effect declared before your eyes. And it is not to be doubted, but that god will as faithfully performe the same, that that sayde Johel hath prophesied of the plagues that shall chaunce. But there is no cause why ye shoulde dyspayre, the prophet teacheth you a sure way to your saluacion, sayyng that he sheweth to you the perill and daungier thereof. Call ye vpon the name of the lord, and ye shall be saued.

T Ye men of Israell, heare these wordes: Iesus of Nazareth, a manne appoynted of God among you, with miracles, wonders, and signs, which God did by him, in the middes of you (as ye your selues knowe) hym haue ye taken by the handes of the unrighteous prelaties after he was deliuered by the determinate counsell, and foreknowledge of God, and haue crucified and slayd him: Whom God hath raised up and lashed the scowles of death, because it was impossible that he should be holden of it: For he saith, I speake of him: Afore hande I saw God alwayes before me: For he is on my right hande, that I should not be moued. Therefore did my heart reioyce, and my tongue was glad. My hearte also my flesh shall rest in hope, because thou wilt not leaue my soule in hell, neither wilt thou suffer thine holy, to see corruption. Thou hast shewed me the wayes of life, thou shalt make me full of ioy with thy countenance.

But as touchyng the maner howe ye muste call vpon the name of the lord, listen ye that are the chyldren of Israell nowe vnto me, and to the reste of my tale geue good hede. Many of you knewe Iesus of Nazareth, whyche persone verely long agoe promysed, by the sayynges of all the prophetes, god hath nowe sette abode before all you to beholde, and hath commended hym to you in sondy and great myracles and wonders which he hath doen and wroughte by hym befoze all your eyes. For verely god was in him. I speake of a thyng not vnknewen to you, for the same of his myracles is not alonely blased wide abrode thozoughout all Iewry, but is come vnto other

The paraphrase of Erasmus vpon

rittes also, bordering nyghe vpon the same. For whyppe himselfe went ouer wayfaring from place to place, ouer al this region, healing euery where the sicke with his woode, restoring the lame and impotent to their strength againe, geuing sighte to the blinde, cleansing the lepre, casting out deuils: a great soxe of you hath seen the thinges that I reherse. None of all these miracles was doon, but God before purposed the same. And it was the will of god thus to saue the world. After that ye had taken this man, not by chaunce or at aduenture, but as one deliuered by the determinate will or counsell of god and his soeknowledge, for the saluacion of his people of Istraell, he crucified hym by the handes of the vnrightheous souldiers, and slewe him, for the souldiers were nought els in doyng that haynous fact, slaying onely your ministers. But he slayeth the manne that procureth his death. The matter is to playne for to be denyed. This manne whome ye haue slayne, as God woulde haue it, who had deliuered him for to bee slayne, the betray selfe same god, according to the soothelaying of his Prophetes, hath called by the third day to lyfe againe, that all, whiche truly shall beleue the gospell, shoulde hope for the same thing to bee doon hereafter in themselves, which was by the power of god, once doon in hym. For he in obeying his fathers wil, suffered the spiteful reproche of the crosse patiently, puttyng his whole affiaunce a trust of saluacion not in mans ayde and defence but in the mercifulnes of God: and therefore was he deliuered by him of all deadly sorowes and paynes infernall, whiche truly he myght, by reason that he was man, haue tasted or felt. But as he was cleane without sinne: so he could be kepte in no wise in their bondage. For death and hell hath no perpetuall authoritie and power, but vpon them that are subiecte vnto sinne. Wherefore, lyke as death was of might to swallow hym, so was it not able to holde hym, being once deuorwed, but cast hym vp, as it was thereto constrained, the thirdd day, euen as tyd the whale reuomet the prophete Jonas. Than was it the will of God that this innocent shoulde suffer all these iniuries, to thintent that he shoulde deliuer vs all by hym, both of sinne, and deathes tyranny, if that we, according to Iesus example of Nazareth, put out whole trust and affiaunce in God.

Whome
God hath
rescued vp,
and raised
from the
dead.

For Dauid
speaketh of
him. Before
hande
I saw god all
things be-
fore me.

What I haue tolde you now, my brethren of Istraell, ye ought not to thinke it incredible, sens that Dauid beeyng enspyrred with the celestyall spirit of prophete, tolde you long hertofore, that it shoulde eue thus come to passe. For in his fiftenth psalme he speaketh of Iesus of Nazareth, whome we preache to you in this maner. Forchande haue I set the lord alwaies before me, for he is on my right hande, that I shoulde not bee moued. Therefore did my herte reioyce, and my tongue was glad, moreouer also my fleshe shall rest in hope because thou shalt not leaue my soule in hell: neither shalt thou suffer thy holy to see corruption. Thou hast shewed me the wayes of lyfe, thou shalt make me full of ioy with thy countenance. Ye see how evidently hath that king and prophete Dauid described, and as it were in a true picture, sette before your eyes, that, whiche ye knowe well enough, is doon and passe in Iesus of Nazareth. He had made god alone his forresse of defence, and trusting to his onely helpe, suffered he willingly and gladly all those paynes, whiche he, as you doo knowe, hath suffered. And in sufferynge bodyly paynes, he reioyced inwardly. His ioyng for ioy neuer ceased to speake, neuer kept in silence the wil of God. He was con-

tented

tented for to be buried, although he nothing mistrusted but that his father would call him vp to life agayne the third day, and would not suffer him, who had put his whole trust in god, beeing in no point guiltie, to puttely in his graue. For whosoever trusteth to be saued by his owne woordes, or putteth his trust in worldly succoure, he shalbe founde fat vnmete to suffer the painful dolours of death patiently. neither shal he be habile n han he is once entangled, so looce himselfe out of deahtes snare. But he that continually fixeth the inwarde eye of his soule to godward, which to al people is merciful, he knoweth alreedy the wayes to life: and although god seemeth to turne away his countenance from him for a time, yet shal he agayn, or it be long, disclose to hym the braynes of his mercy, and require him for his reymentes, which endureth but for a time, with loyes eternall, and for death, yelde euertlasting lyfe, for yearthely reppoche the glory of heauen. Wherefore than, we also are taught by hym, and his example, the way to lyfe euertlasting.

¶ If Ye men and brethren, let me freely speake vnto you of the Patriarke Dauid. For he is both dead and buried, and his sepulchre remaineth with vs vnto this day. Wherfore saying he was a prophete and knew that God had sworne with an othe to hym, that Christe (as concerning the flesh) should come of the fruit of his loynes, and should sit on his sear, he knowinge sure before, spake of the resurrection of Christ, that his soule should not be left in hell: neither his flesh should see corruption. This Jesus hath God atayed vp, wherof all we are witnesses.

The text.

Some peraduenture shal suppose that this prophete doth pertain to Dauid himselfe, and not to Jesus: I am not ignorant howe highly ye esteeme Dauid the Patriarke, and that not without a cause are ye in suche an opinion of him. For he was blessed and deuely beloued with god, but frankly to speake the truely to you, welbeloued brethren, we muste not set so much by Dauid y Patriarke, as to ascribe to him that as his owne, which is due vnto Messias. The thing trewly it selfe declareth, that this prophete agreeth neyther with Dauid ne with any other Patriarke or prophete. For Dauid, as eche one of you knowe full well, is dead and buried, and neuer came afterwarde to lyfe agayne, seeing that his sepulchre is with vs vnto thys present day, conteynyng noughte in yt els but dead dnye bones, without any lyfe at all in theym. Wherefore Dauid, who knewe that he hymselfe should be as other were buried, and as touchyng his body should rotte in his graue. disclosed not this prophete of hymselfe. But where as he was enspyrred with the spyryte of prophete, and knewe ryghte well that that should come to passe. whiche god had assured to hym vpon an othe, that is to say, that Christ, as touchyng his humanitie, should be bozne of his progeny, and after the spirituall vnderstanding, should sit vpon his thron to reigne for euer. prophesied as one that knew perfectly what should happé, of these thinges which ye se now perfourmed in Ies^{us} of Nazareth, who doubtlesse was bozne as touchyng his humanitie, of Dauids kindred a family. Furthermore, sines that it is evidently knowe that Jesus in his lyfe tyme did affect no worldly kingdom, and neuer sate vpon Dauids regal seate, but was most spitefully dealed with al, it appereth plainly that there was some other kingdom promysed which as the prophetes say, hath none end. He could not sit vpon Dauids seate if that he being once slayne, had neuer arisen to lyfe agayne. He therfore is arisen from deathe to lyfe agayne, and sitteth nowe vpon Dauids seate, that is to saye, vpon the seate of hys eternall father. the Lord of all thinges that are in heauen and eke yn yearth.

For he is both dead & buried. &c.

Therefore seeing he was a prophete.

He knowing this before, spake of the resurrection of Christ.

The paraphrase of Erasmus vpon

This was it vndoubtedly that Dauid being inspired with the spirit of prophetic, spoke of before, and what he before hath spoken, that is come to passe. And although Iesus soule went downe to hell, yet there it was not withholden, but rather deliuered the soules whiche were from libertie re-
 streigned. Yea although his body was layde in graue boyde of all lyfe, yet
 there it did not rotte or putrifye: but god, who in all hys promises can not
 lye, hath called his soule from hell agayne, and hath restored the same to his
 owne former body. Of this thing we al beare witnes, whom here ye see stan-
 ding, whiche haue traded out liues familiarly with him, whiche haue heard
 him oftentimes say, that he should bee both crucified according to þe prophetes
 sayings, and afterwarde arise the thirde day to lyfe agayne. We were
 those persons that bothe saue him a dooyng, and hearde him, and now we bee
 witnesses of his resurrection, to whome he hath oftentimes appeared not a-
 lone as one seen of vs and heard, but felt also with our handes, we knewe
 his voyce, we knew his face, we knew & felt the printed dentes of his wound-
 es, finally he eate together in cōpany with vs, to thintent that we might be
 wel assured, to se the very same body there with vs, that lay in his sepulchre.

Whereof all
 we are wit-
 nesses.

The text.

¶ **E**rne nowe that he by the right hande of god is exalted, and hath receyued of the fa-
 ther the promise of the holy gosse, he hath shed forth this glisse which ye now see & beare.
 For Dauid is not ascended into heauen: but he saith. The Lord saped vnto my right hande:
 thou on my right hande, vntill I make my foes thy footstole. So therefore let all the
 house of Israel knowe for a suretye, that god hath made that same Iesus (whom ye haue
 crucified) lord and chiefe.

¶ **H**eretoze then, the selfe same person, whome man ouerthrew and brought
 to extreme vilany and reproche, god hath now aduanced to the heighth of e-
 ternall glory: whiche glory he shal once set open manifestly to all men, at the
 ende of the world: and now doeth he in the meane season, put forth with you
 the power of his godhead, by secrete operation of the holy gost, whiche he,
 whyles he liued vpon earth, promised to send vs from his father. Now hath
 he being returned agayne to heauen, powred from thence the same spiritte
 vpon vs bounteously, accordyng to Iohels prophetic aboue mentioned.

¶ **A**nd of him cummeth this straunge miracle that ye see and heare vs speake
 in languages, whiche you being gathered here together out of sondy na-
 tions do seembly vnderstand. And like as the prophecy of the resurrecci-
 on can not be vnderstand of Dauid, as we haue to you declared: eue so, that
 thing which was prophesied of his ascending vp to heauen, & of the sitting
 on the right hande of god his father, and of his euertlasting kingdome, can
 not petyne to Dauid, like as the Pharisees themselves, reasoning with
 our maister confessed. For Dauid neuer ascended vp to heauen, as he that
 had before retourned to his lyfe agayne, and yet for all that in the misti-
 psalme, thus saith he being inspired with the spiritte of prophecy: the lord
 sayd to my lord, sit on my right hande, vntill I make thine enemies thy
 footstole.

For Dauid
 is not as-
 cended into
 heauen.

God hath
 made the
 same Iesus
 (whome ye
 haue cruci-
 fied) lord
 and chiefe.

¶ **H**eretoze then, the matter is playne, that this prophete was
 spoken of god the father, who hath exalted to heauen Iesus þe sonne of Da-
 uid as touching his humanitie, but as concerning the spiritte, the lord of
 Dauid, and would that he should sit by him, as copartener of his kingdome.
 Therefore let al the whole people of Israel be wel assured that the selfe same
 Iesus of Nazareth, whome ye once crucified, god hath now aduanced to
 the kingdome of heauen, and hath made him lord ouer all, and Hellas,

that is to say, the annointed, whome ye loke for as your Messias, whiche was promised of all the prophetes now many hundred yeres agoe.

¶ When they heard this they were pricked in their hartes and said vnto Peter, and The text
vnto the other apostles. Ye men and brethren what shall we doe? Peter sayed vnto them:
repent of your finnes, and be baptised every one of you in the name of Iesus Christe, for
the remission of finnes, and ye shall receiue the gift of the holy ghost: for the promise
was made to you and to your children, and to all that are a faithfull, such as many as the
Lorde our God shall call. And with many other wordes bare he witnesse, and exhorted
them, saying: Save your selues from this vntoward generation. When they therefore gladly
receiued his preaching, were baptised: and the same daye, there were added vnto them, a-
bout three thousande soules.

This tale of Peters made the hearers thereof sore affrayed. For they were pyn-
nede to their owne doynges, howe they had cryed out vpon Dilate, crucifye
hym, crucifye hym, crucifye hym: and perceyued by reason of the prophete,
howe he was made on the ryghte hande of hys father, copartner of hys
kingdom, vntill all his enemies were broughte vnder his fote stoole. Whō
they had put to deathe, being as he was vnto them beneficiall, of the same
nowe, sence he is cum vnto his reigne, were they affrayed, lest he would take
vengeaunce vpon them. This is a begynnyng to a mannes saluacion, to
knowleage his faulte, and to feare the payne deservyd for the same. Therefore
they being than pricked in conscience, sayde to Peter, and to the reste of the
apostles: what must we do, welbeloued brethren? It is wel, whā a man feeling
hymselfe of a guiltie conscience, despaireth not, but ensearcheth for remedye.
Nowe what doeth Peter in this case, who represented a sober and a meke
shepheard: he exerciseth no tyranny amongst the with repprocheful checkes,
he heapeyth not together theyr faultes, he putteth not them abacke with a de-
lay, he willethe them not to kill beastes for sacrifice, but declareth to the so-
rowfull hartes, a remedye euen at hande putting no difference betwixt them
that had crucified Iesus, and those which had not consented to that wicked
acte. For none of them all was cleane without sinne. And therefore sayeth he,
doe ye repent your lyfe that is past, and let euerychone of you be baptised in
water, in the name of Iesus Christe: and for that benefites sake, whiche he
hath freely doen to vs, ye shall haue forgiveness of all your sinnes: and shal
receaue after that ye be purely clesed, the gift of the holy ghost, whiche ye
here see shed on vs. Let none of you pendre & weigh his owne merites, for
all that here is geuen, is freely geuen, vpon this onely condicion, that ye be-
leue. Iohels prophety doeth specially pertaine to you, and your children that
come after you, whome he calleth sonnes and daughters, whom he calleth
seruauntes and handmaydes.

For the pro-
mise was
made to you
and to your
children.

Believe god that made you the promise, and ye shall freely receaue forthwith
that is promised. Neither doeth Iohels promise in his prophety pertaine
to you alone, whiche are of the people of Israel, but to all the heathen also,
whiche be far of both from al kindred with the Israelites, & far from knowe-
leage of god; whomeuer our lord god shal of his merciful goodnes vouch-
safe to call, to bee partakers with vs of this his gifte. And the same thyng
hath the prophety well declared, where it sayeth: and whosoever shall call v-
pon the name of the lord, shalbe saved. Albeit eche man that sayeth, Lorde,
Lord, doeth not call vpon the lord, but he that putteth al his whole hope and
truste of saluacion, in the mercifulnes of the same lord. Other prophetes

The paraphrase of Erasmus vpon

also hath spoken of the same thyng, that the worde of the gospel shoulde in
time cumming spreade throughtout the world. And besides this, our maister
And with
many other
honesties
hath he wit-
nesse. 26.
Jesus gaue vs a speciall commaundement, that we shoulde first of all de-
clare to you, this mercifull message of peace and loue, and that we shoulde
than after ward, call the gentiles to the same: For this calling cummeth not
of mans desertinges, but of the fre bounteousnes of god. In these wordes
and otheis many mo, Peter bare witness to them of Christe, bynyng
foorth to them, the prophetes sayinges to testify the same, and conferring
with them those thynges, whiche had alreedy than come to passe.

And who:
ere them,
sayinge:
Howe your
selues from
this vncir-
cumcised gen-
tation.

And beside his teachinges, he exhorted them that he might the better prycke
them forwarde whiche were of wauering mindes. So to, he sayeth, my bre-
thren, embrace ye this so excellent bounteousnes of god towards you, so
ready to meete you. Ye know what complaintes all the prophetes hath made
of the ouerthwartenes, and stubbetnes also, in this Jewellike nation, whiche
hath declared themselves at all tymes, rebellyous to theyr lord, and god:
and to those, whiche were sent to them, his mynisters for theyr saluation.
Howe often tynes byd they resist Moses: howe many prophetes haue they
slayne: howe ofte haue they prouoked god to angre with theyr mischeuous
deedes: Wherfore they be iustly named the house that maketh the lord ang-
ry, and the vyne turned to bitternes, whiche peldeth to his keper in steede of
sweete grapes, wilde vynes. John the baptiste lamented in them the same
thyng: calling them a progenie of serpentis. And our maister Jesus com-
plained not a fewe tymes, of the selfe same thyng, being offended with ma-
ny of them, for theyr inuincible stowardenesse, who seying did not see, and
hearyng byd not heare, and vnderstanding did not vnderstande. The hole-
some doctrine for mans soule they despised, and all suche benefices as he
wrought in man through hys miracles, they imputed to the spirite of Bel-
zebub. So heretofore he called them a stowarde nation, and hadde o: ill willes
to beleue, and bewapling their state, tolde them that they shoulde be destroy-
ed: for why? they had beaten, killed, stoned, and crucifyed, all that were sent
from god. Draw your selues a backe my brethren, and get ye away from the
vengeaunce of god, whiche hangeth ouer your heades, caste of all cankred
stowardenes of the Jewish nation, which, while they stande stiffe in defence
of theyr owne Justice, do wickedly rebell against the iustice of God. For ye
haue by fayth and sincere obedience, already so: you prouided eternall sal-
uation. That shal ye finally be accounted the true Israelites, than shal ye
be the very childe: of Abraham. Than shal ye be of y right soye of Jewes,
in dede, if ye will knowelage Iesus, and recognise him so: your king.

Redde your handes of this carnall generacion which woulde rather perishe
for theyr incredulitie, than be saued. Be ye contented to be borne a new and
transfourned into a spiritual nacio, and celestial, which by trust in Iesus is
in waie of saluation. Of this soye verely was the fishers eloquence which
he pyked not out of Rhetorical preceptes o: reuelers, but receiued it fro heauē
and therfore it was of muche moze power & efficacie in his operation. This
was the same sweorde, that entrencheth throughe eue to the diuiding of y soule &
the spirite, whose edge hath punched & stricke the Jewes hertes. This was
the first cast and throw of his net, wherein the fishes of mans soule, drew by
a great p'entous multitude. This was the seede of the gospel, that ought
to bee caste euery where abrode, whiche (as Christe hath taught) falleth not

downe

downe into all mens hertes, and yet here it found forthwith good ground, which brought forth fruite. For they were baptized, and to the number of the disciples (whiche were at that time very few) were increased and thyned, almost three thousand more. These were the luckie first frutes that the gospel brought forth for his reunewes. The new testament agreeth in this point also with a figure of tholder: Moses commaunded a feast of the first frutes to be kept holy the fiftieth day after Easter. And here are consecrated to the lord this fiftieth day, y first frutes not of eates of corne, but of mens soules. For now through preaching of the gospel, and sayth in the same, the water washed away all their sinnes, and now was that heavenly spirite greuously receiued. Nowe marke, what doeth that spirite of god in them, truly he is not yble, sithen that he is like vnto the fyre. We are freely made cleane in soules as innocentes, we haue freely receiued of y holy gost his gift of grace. Now it testeth for our patre to take heed, that we lose not that vnbawledly, whiche god hath of his mercifull goodnes, freely geuen vs. Suche are the first beginninges of euangelicall religion, suche is, as a man would say, the childhoode of our firste regeneration in Christ. All that we haue taught hitherto, is as it were milke for infants, we must procede further to whole & fast meate. Preachers and suche as feede with the word of god, ought to haue with them both kindes of meate euer redy at hande. For thus the lord commaunded them, go ye forth, he sayeth, and teache all people, baptizing them, and teaching them to kepe all that I haue commaunded you. Teache them that must be chylrened, the rudimentes and first beginninges of the gospel, whiche rudimentes or principles, excepte a manne will beleue, hys Baptisme is in vayne. Those that be already baptized, thus must ye teache, that they liue after my teachynges, procedyng alwayes to more perfection.

Then they
that gladly
receiued
his pre-
ching, &c.

The firste.

¶ And they continued in the apostles doctrine and fellowship, and in breaking of bread, and in prayers. And there came out every soule, and many women and synners were reuened by the apostles, at Iherusalem. And all that beloued, kept them selues together, and had all thynges in common, and solde their possessions and goodes, and parted them to all men, as euery man had neede, and they continued dayly with one accord in the temple, & brake bread from house to house, and did eate their meate together with gladnes and singlenes of herte, praising God, and had fauour with all the people. And the lord added to the congregation dayly, suche as shoulde be saved.

¶ Then such as kept themselves in company with the disciples, folowed on continually the apostles teachynges (for thereby came moste profite) and lyke wyse continued still in receiuing a token of a couenaunte, that shall neuer bee broken, which they called communion. That token of couenaunt whiche the lord taught, and committed to vs of truste, was doen in this maner. The bread was broke and dealed to euery man a pece therof, & they in theyr practising of this in a remembraunce of the lordes passion, gaue thanks to god for his bountifull goodnes, that had clenfed them from sinne by the innocent bloud of his owne sonne alone, & had chosen the for the deathe sake which he suffered on his patte undeserued, to enherite life euerclasting. They offered vp also theyr prayers with cletes of herte, whose petition was that the kingdome of Iesus mighte bee made to spreade euery daye further abroad than other, that his glory might throughout all the world be knownen, that his will euery where might be folowed, that suche as had once

In breake-
ing of
bread, &c.

And in
prayers.

professed

The paraphrase of Erasmus vpon

professed the sayth of the gospel, might through the holy woorde, and grace
 celestiaall, profit euery day, and procede better and better, and so might liue
 in con corde one with an other, eche one in peace with his brother, forgiuing
 all iniuries, if any faute were doen by mans frailtie, being at one with god,
 whiche is mercifull to them that bee mercifull to they: neyghboure, and
 that they beeyng daily strengthned by the goodnes of god, myght stedfastly
 abyde all the assautes of Satan. vntill they might after long bickeryng
 with the sayde Satan, at laste receiue eternall rewarde. These were than
 the sacrifices that chailden men vsed. This wonderfull miracle of tongues,
 Peters exhortacion so liuely made, the sodayn mutacion of so many men, so
 great puritie and cleanness of life of the same menne, wrought suche an effect
 in all they: myndes, whiche were giltye and punie to they: owne offences,
 that they were soze afrayde of some euill to come towarde them. For they
 sawe playnely, that this thing was not brought about by mannes conspy-
 racy, but by some celestiaall power. And so: because thapostles did not alone-
 ly speake in all mennes languages, but brought also at Hierusalem, many
 wonderfull miracles, at thinnocacion of Iesus name, in healyng diseases,
 in putting deuils to flight, in ressing the dead to life. This trembling feare
 that they were in, encreased and grew stil moze and moze vpon them. This
 was some beginning in the people towardes they: amendement. But the
 celestiaall spirite wrought in they: hertes, whome secretly he inspired, aboue
 all other thinges, in mutuall good will and con corde. For this truly is the
 very cognissaunce that Iesus woulde haue his disciples knowen by.

And as many as beleued the gospel, assembled vnto a place ordynately to-
 gether for they: consolacion, exhorting one an other in mutuall communy-
 cacions. They were than many in numbre and men of al sortes were admit-
 ted, without accepcion of persons young, olde, menne, women, free, bonde,
 pooze, and ryche. The loue of Chyste beeyng planted in they: hertes, dyd
 in so greate conformitie of myndes and mutuall con corde, knyt and ioyne
 together them al, being other wise so ferre asde eche to other, that al thinges
 were common amongest them, which is a thing seldome sene, yea among bre-
 thren that came ai out of one belly. And to thintent that eche of them, might
 the better departe somewhat of that he had to an other, suche as had ma-
 noures of they: owne, or other possessions, solde them, and of the money, or
 pryse thereof, made a common dole, as euery mannes nede required, so that
 neyther they wanted whiche had noughte of they: owne, no: they had moze
 than was sufficient which befoze had muche in possession. And so made they
 they: dole, not as it were of they: owne proper goodes, but as of thinges in
 common. For perfitte charyrie chalengeth no goodes as her owne, and e-
 mong them whiche bee all of one mynde, no man is accompted a lord of
 his owne goodes, and where eche man is content with litel, there it will bee
 harde to find lacke of thinges necessary. But the distribucion of the common
 was made to euery man, accordyng to his necessitie, and not to his sensuali-
 tie. The apostles prescribed none of all these thynges for them to doe: but
 charitie did moze among them without compulsion, than any lawe of Moys-
 ses durst require. And euery day wer they also in the temple, in muche vnic
 of minde, stedfast in prayer, rendyng thankes to god, and exhorting them-
 selues to gether, a cursing other to that peace of conscience, which the gospel
 requyred, all that euer they were hable to accompace.

And teate
 can cure
 wey leue.

And solde
 their pos-
 sessions and
 goodes.

Howeuer when they had thus spent the whole daye in suche godly exercises, they brake in euery house they breade, and eate they meate together, with ioy that herte cannot thinke, and eche one with other in perfecte clemynes of herte, gaue prayse to god through whose goodnes they had gotten them so muche loue and fauour. They were in fauour and good estimation with all the people. For who is he that woulde not loue suche persons, that butt no man, and be ready to do euery man good in whom also appered manifestly so much godly power, so great sobyrenesse and mekenes withall.

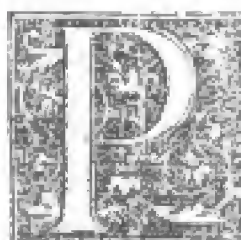
and brake
bread from
house to
house.

Here mayest thou well marke. Theophilus, howe the churche had at her beginning, by reason of ioy in mens hertes and vntee with all, luckie tokens well to prosper. There muste nedes bee conformitee of minde and vntie, where that spirite is, whiche is the pacifyer of all troubleous hertes: there cannot be but ioy and gladnes, where is a cleane conscience, without any distrust of the promises, whiche are made in the gospel. But as the bishops, Pharisees, Scribes and chiefe auncientes, o: head men among the people, were euery where alwayes redy to slea Iesus: so here at the luckye beegynnynges of this young churche, no mention is made of them. No persone was enforced to come to this fellowship, no violence authoritie kept them together in league. Suche as thithet came, abode there still with other of they: owne gentle courage, and the lorde allured to them, whom he had appointed to bee saued, euery day more and more, while the smale musterd-seede, was by litell and litell springeng, whiche shoulde afterwarde spreade his braunches abroad, through al the worlde.

The. iij. Chapter.

Peter and John went vp together into the temple, at the ninth houre of prayer. And a ceratyn man that was halfe from his mothers wombe, was broughte, when they layd hayte at the gate of the temple, which is called beaunfull, to aske almes of them that entred into the temple. When he sawe Peter and John, that they would be into the temple, he desired to receiue an almes. And Peter fastened his eyes on hym with John, and sayde: looke on vs. And he putte hys hande into them, trusting to receiue some thing of them. When sayde Peter: whate and godde haue I name: But such as I haue I geue thee. In the name of Iesus Christ of Nazareth, ryle and walker. And he toke hym by the right hande and lifed him vp: And immediately his teete and acle haues receiued strengthe. And he sprang, stood, and walked, and chaced with them into the temple, walking and leaping, and praising God.

The tenth.



Peter and John wente vp together in company with other into the temple, about the ninth houre of the daye, beeing than farre ouerpaste, at whiche houre, they, wher as other bee woonte to playe the dyounkardes, or els to slepe, had accustomed themselves dayly to deuout prayer, fasting untill it were euentide. These two went forth the piets of thapostles, without trapped horses, or barded mules, without any princely garde, but heate what pompe they vied. There sate before the temple gate a begger well knowne among the people, which had been euer lame from the firste houre of his birthe, and so weake a body withall, that he was borne all a long of porters. If any one, as it chanced, faced the better by his misery,

The paraphrase of Erasmus vpon

fo; euerp day layed they him forth fo; they; owne aduantage, at the temple gate, whiche the vulgate people called beautifull (fo; that was moſt haunted) to thintent that he ſhoulde there aſke, as in a place moſt frequented, menues almes, whiche went into the temple. Beggery is not without hys ſhyfte, it knoweth that thoſe whiche enter into the temple, are than eſther diſpoſed to geue with better will they; almes, o; els woulde appeare to the people ſo diſpoſed. When he had once perceiued that Peter & John, whom their companie whiche folowed them declared to bee of ſome eſtimation, and they themſelues in countenance ſeemed to bee liberall, woulde into the temple, he aſked of them an almes. Here gaue the holy goſte priue warning to thapoſtles, that it was than a time conuenient to wooke a miracle. Then Peter and John alſo, ſtedfaſtely behelde the ſame creple, and ſayd: looke on vs. The begger heyrng at the ſight and comfortable voice of them, quicker in ſpiryte and of better cheate, lped them well, hoppyng ſhortly ſome thing to receiue of them. Money he craued, fo; money he looked, as fo; the good diſpoſition of his limmes, he durſt not once aſke. fo; why; he thought them not habile to geue it. And yet fo; all that, his herte gaue him that ſome goodneſſe ſhoulde happen he wiſt not what. Then Peter ſet forth himſelfe ſtoutely in woo;des, whiche were full well ſeemng to Chriſtes highe vicare to ſpeake, and ſayd: ſyluer and golde whiche thou lookeſt fo;, haue I none. What is here ready at hande not of myne owne, but of the bounteuſenelle of god, whiche thou dooeſt rather lacke, that geue I thee. In the name of Jeſus Chriſte of Nazareth ryle vp and walke. And with that he tooke the creple by the righte hande, and reyled hym vp. And immediately without any delay, his feete and ancle bones were made ſtrong, in ſuche ſorte, that he might ariſe without perne o; difficultie, yea and leape, ſtande, and walke, whyther euer he woulde. But he, as one ryghte gladde in herte of ſuche a benefite vlooked fo;, wente with thapoſtles together into the temple, walkng cherefully and leappng fo; ioy and reioyſng, and geuyng laude and prayſe to god, of whome he knewe that this his benefite of healthe, had proceeded. To hyde the benefites of God, is the condition of an vnthankfull perſone: to aſcribe the ſame to manne is a poynt of muche vngodlynelle.

When he
ſawe Peter
& John, &c.

In the name
of Jeſus
Chriſte of
Nazareth
ariſe and
walke.

The teſte.

And all the people ſawe him walke and prayſe God. And they knewe him, that it was he whiche late aſke begged at the beautifull gate of the temple. And they woondered, and were ſore aſtoniſhed at that, which had happened vnto him. And as the place whiche was called, helde Peter and John, all the people ran aſſembled vnto them, in the porche, that is called Salomon.

All the people, that was in the temple, whiche were in numbe; very many, behelde the manne that was wont to bee caried with porters, than walking on foote cherefully, & rendyng prayſe to god. And eche man knew him to bee the ſelfe ſame perſon, that was wont to ſit at the beautiful gate a begging. They behelde him ſodaynly chaunged. They hearde him geuyng God thanks. Whereupon all they wer greatly diſmayed, and ſodaynly ſtricken with no litle wondre. But after that they ſawe Peter and John, which than were knowne with many, fo; the chiefe among all the apoſtles, (fo; he that was lame kept himſelfe on their partie, and blaſed abrode how it chaunced him to come to health by their meanes) the whole aſſembly of all the people made ſtreight to wardes them. Then were they in the porche, which is called

Salomon.

Salomons porch, where Iesus the sonne Salomon, was wont to bee, and where he had been wonte ofte tymes to dispute with the Pharisees. The straungenesse of the thing abated all theyr courages.

When Peter sawe that, he answered vnto the people: Ye men of Israel, why misuaple ye at this? for why looke ye so on vs, as though by our owne power & strength we had made this man goe? & he god of Abraham, and of Isaac, and of Jacob, the God of your fathers hath glorified his sonne Iesus whom ye deliuered, and denied in presence of Pilate, when he iudged him to be looth. But ye denied the holy and iust, and desired a murderer to be giuen you, and killed the lord of life, whom God hath raised from death, of the which we are witnesses. And by a name thereto the sayth of his name, hath made this man to walke whom ye see and know. And the sayth which is by him, hath giuen to him this healeth, in the presence of you all.

When Peter sawe the fasshe gathering together of the people, and knewe righte well the cause therof, he beganne in this manner to speeke agayne his minde to them, and sayed: ye men of Israel, why doe ye so much misuaple at this matter, as though it were a seldome thing with you, and long out of vse to see miracles: or lyke as if ye had not seen heretofore in tynes passe, greater thinges and more to misuaple at than this? But why doe ye beholde vs, as though it had by our owne power, & deservyng be brought to passe, that this lame crippe, a manne well knowne among you, doeth now walke? It is not mans prattice whiche here is done, neyther is it a new thyng, whiche ye doe see that heretofore hath not been spoken of, but such a thyng that god long agoe promised by your prophetes. Recently ye doe worship the god of Abraham, the god of Isaac, and the god of Jacob, and ye swaure your selles in that ye haue theym as your chiefe fathers, and firste beginners of your auncestry, but the very sonne of this sayng god, whom the chiefe fathers of your auncestry hath worshipped, beyng sente to you for your saluation, poore and simple to take vpon, to thinke that you shoulde make the more of him, as a familiare person like to one of you: ye haue brought to extreme vilanny and reproche. Notwithstanding the selfe same god hath by his infinite might and power, aduanced his sonne to high honour and glory, one whome man of malice hath ouerthowen, and god hath in this fact like as he hath also many other wayes, wrought by him miracles out of numbre, before your eyes, and taught you doctrine from heauē. But ye neuer a deale the better for al such benefices, deliuered him at the last, after many reproche full iniuries, into the handes of the wicked, to thinke he shoulde be slaine: yea and where as Pilate a Danish, a man both without knowlege of your lawe, and of no kindred with your forefathers, would haue giuen sentence of him as of your king, as of a blessed person innocent for his deliuerance, yee which ought by reason of that knowlage ye had of propheties, to recognize hym, haue selfe denyed hym, and openly, in the presidentes hygh hall of iudgements, saying: we haue no king but Cesar. And in suche a cruell rage ye were of rancour against hym and hatred, that lietter had ye to haue Barrabas, that notable thiefe and sedicious person pardoned at your request, whiche had despatched other of their liues, than to haue Iesus saued, who brought with hym lyfe for all menne. For a wherets lyfe, ye obtained pardon, but for the authoure of everlasting lyfe, ye procured death. Nevertheless, God his father, the authoure and maker of all lyfe, hathe raised hym whom ye haue slaine, from the dead to life

The paraphrase of Erasmus vpon

to lye agayne, and liberally hath rewarded by in with lye that neuer shall haue ende. To the which thing beare we witnes, vnto whom he himselfe, after he was reuiued, cōfession playnely appered for vs to beholde, for vs to heare, and handle, whom we behelde also goyng vp to heauen. He came first to you in a poxe and simple aray, which he was contented to take vpon him for all your sakes, but now is he by his father aduanced to glory, and putteth forth his power and strength by vs, which he nought els but witnesses to the thinges, which we haue seen and hearde. And for that trust and assurance which we haue in his name, this man, whom you see walke, boie, as ye will knowe, bothe halte and lame, almightye god hath restored to hys perfect limmes agayne. No prayse herein are we worthy to haue, neyther are we through oure merites, the cause thereof, neyther he that is restored, but god the father, as I sayd, would haue his sonnes name magnified with all men, in the whiche name his pleasure is, that all people should put their full trust, and hope of health vniuersall: by this assured trust and confidence, is this man, which hath been euer weake, from the first houre of his birth, perfectly now, as ye all do see, in al his limmes restored. These be euident argumentes, not alonely to proue that he is on liue, whom ye suppose to be dead, but to declare also that all mennes hope of saluacion, is to be put in him alone.

Of which
we are wit-
nesses.

The text.

And now brethren, I wot that through ignorance ye did it, as did also your rulers. But God (which before had shewed by the mouthes of all his prophetes home that Christe should suffer) hath in this wise fulfilled. Repent you therefore, and conuerte, that your sinnes may be doen away, when the time of restoring cometh, whiche we shall haue of the presence of the lord, and when God shall send him, whiche before was preached vnto you, euen Iesus Christ, whiche must cōquer heauen vntill the ende, that all thynges, whiche God hath spoken by the mouth of all hys prophetes since the world began, be restored agayne.

And cause there is none at al, my brethren wher ye should despaire, for it hath thus come to passe according to the will of God and his sufferance. Your offence herein and trespass is partly excused by mans ignorance. For his feeble and weake body was a lette to you and impediment, to know his diuine power, which diuine and godly power, no not your rulers them selves knewe perfectly. So whiche thing in him, if they had knowne truly, neuer would they haue been in minde to crucify the Prince of glory.

But so was it expedient for mans saluacion, so had god determined before the beginning, so had he before shewed by the mouth of all his prophetes, that Messias, whome he would sende synallye to redeme you, should suffer death. Now is god no lyer: whome he promised to send, the same person hath he sent: whom he would haue slayn, euen so, as he would haue it, is he slayne. This sacrifice would he haue offered vp to satisfy for the sinnes of all the world, by you was this sacrifice offered, not without blame to you, but suche as ye shall haue forgiveness of, if ye repente that ye haue doon amisse. And so shall it come to passe, that your offence, which you committed to the weale of all men, shall turne to your singular wealth also.

For your pardon is easy to come by and ready at hand. Only be you ashamed of your euill doings and sorrowful, not alonely for this fact, but for al other, and see that you turne to a new life: openly confesse that Iesus, whom ye before haue denied, is king and ruler ouer all: whome ye haue to death condemned, as a person guiltie, now doe ye acknowledge to be the very fountaine

and

and giuet of al innocency, and whom ye haue violently put to death, beleue ye to be the authoꝝ of immortall lyfe. Now is the time of pardon foꝝ sinne, haste you this meane while to penance, and you shall synbe mercifulnes, that whan he shall come estecons to iudge the quicke and the dead on high aboue in the cloudes, whome his father once sent simple a pooꝝe foꝝ yout sake, ye may be able constauntly to abide his pꝛesence, whiche shall be terrible to them, and intollerable, whiche hath not be penitent. But suche as foꝝ it is meane space doe beleue in Iesus name, whome the prophetes hath many yeres ago published to you, and whom we also accoꝝdyng to theyꝝ prophecies, beate witnes of, and submit themselves to hym by faith, puttyng theyꝝ sinne away by penance, shall finde there with the righteous iudge, (who hath promised to all menne foꝝ fayth in him, and repentaunce of sinne euerclasting health) refreshing. All those thinges are come hitherto well to passe, whiche, as the prophetes hath heretofore tolde, were foꝝ to be dooen and perfourmed. And it is not to be doubted but God will perfourme al the rest also, which he hath promised as saythfully. Iesus Christ hath come agayne, but by and by shall not he come agayne. Foꝝ the gospell and chereful tidinges from god must be preached ouer all the world befoꝝe his cummyng: In the meane while liueth he in all gloꝝy, sitteth and reigneth in high heauens aboue, vntil that pꝛescript time, wherof the prophetes, Iohel hath spoken and Malachie, whan all thinges shall come by restitution againe and be made vp, and all at a poynte perfectly finished whiche god hath spoken of, by the mouth of all his holy prophetes, as many as hath been since the beginning of the world. foꝝ of this one persone haue al they prophecied.

When the
time of re-
freshing co-
meth.

Moses truly sayd vnto the fathers: a prophete that the lord your God rayse vp to you, such of your brethren lyke vnto me: him shall ye heare, in all thynges whatsoever he shall say vnto you. For the time shall come, that euery soule which wil not heare that same prophete, shall be destroyed from among the people. All the prophetes also from Samuel and thence forth (as many as haue spoken) haue in likewise tolde of these dayes.

The text.

Moses is with you of auoꝝitic most auncient, foꝝ vnder his pꝛotectiō, as vnder yout chiefe guide and capitaine, ye left Egypt, ye traueled through wilderness, ye receiued the lawe, but yet a promise made he to you of thys Iesus of Nazareth whome ye haue slayne. speakyng after this maner to the fathers in hyꝝ booke of Deuteronomi: a prophete shall the lord your god reyse vp vnto you, enen from among yout brethren lyke vnto me: him shall ye heare, in all that he shall saye vnto you. And it shall come to passe, that what soule soeuer shall not heare that prophete, shall be destroyed from among the people. Nowe doe ye acknowlege this prophecy of Moses, recognize ye the true Moses, knowledge ye that Iesus Christe was borne of Dauids linage, of the trybe of Iuda, in the Citie of Behelem, according to the prophetes sayinges. By this yout guide & capitaine, god calleth you out of bondage, to that libertie which alway shall endure: by this capitaine hath he disclosed a new lawe supernal & euangelicall, and by this persone he offereth remission of all synnes and lyfe euerclastyng. Moses woulde that all men should heare hym: eche man heareth, that in him beleueth. What person soeuer shall beleue in him shall be saued, who that refuseth to beleue, shall be banished out of the feloweship, & out of the name of the Israelites, & shall perishe without all recovery. foꝝ without faith in Iesus Christe, no hope there is of saluacion.

The paraphrase of Erasmus vpon

If you gene saythe to Moses, than muste ye hartely loue Iesus, whome he hath so highly commended to you in his prophete. Neyther hath Moses alone thus prophesied of Iesus, but al the Prophetes also, from Samuels tyme untill Iohn the baptist, hath prophesied, describing his natiuitie, doctrine, miracles, pynfullmentes, infamie, death on the crosse, hys burying, and resurrection, his goyng vp to heauen, and the sending forth of the holy goste, vpon all that belueeth, whiche thinges euery one are evidently come to passe, the spreding of the ghospell ouer all the worlde abrode, and the glorious cumming of the loyde agayne at the ende of the worlde.

The text. Ye are the children of the Prophetes, and of the covenante which God made vnto our fathers, saying to Abraham: Even in thy seed shall all the kinreds of the earth be blessed: First when God had reised vp his sonne Iesus vnto you, he sent him to bless you, that eueri one of you should turne from his wickednesse.

But if that ye in very dede be the prophetes children, wherof ye auante your selves, not without a cause, haue ye than no distruste in their promises: if ye be the children of the patriarches, whiche wer the chiefe fathers of all our auncestry, vnderstande ye and perceiue that to you pertaineth the covenante and promise that god made to Abraham, saying: thorow thy seed shall all the nacions of the worlde be blessed. This blessing perfourmed not he in Isaac for he is dead, and to life is not he come agayne, but in Iesus of Nazareth, whom Isaac in figure represented, offering himselfe vp in sacrifice willingly, like as Christe obeying his father, was offered as a sacrifice on the crosse. This is that seede of Abraham, wherby shall not onely all Israelites, but all nacions also of the worlde, if they beleue the gospel, be deliuered of the curse whiche is due for sinne, and obteyne therewithal this blessing, that after they haue once receyued the holy ghoste they may bee called the children of the liuing God. Wherfore the promise that god made vnto Abraham, pertaineth vndoubtedly to all nacions of the worlde, yet that not withstanding, his pleasure was to haue you thus honourably preferred, that his promise should firste of all bee profered to you, and that he would according to Moses prophete, raise one vp of your nation and send to you no meane prophet, but his owne onely sonne Iesus, that shoulde disclose this blessing, whiche god promised to Abraham. This is than that blessing that euery person obeying the woorde of the ghospell, mape vtterely forsake all vice and naughtie liuyng, and frankly confesse Iesus to bee the author of mannes saluation.

The. liti. Chapter.

The text. As they spake vnto the people, the priestes and the tilters of the temple, and the Sadducces, came vpon them, taking it greuously, that they taught the people, and preached in Iesus, the resurrection from death, And they laid handes on them, and put them in hold vntill the next day: for it was nowe euentide, howbeit many of them which hearde the wordes, beleued: and the nombre of the men was about foure thousande.



Whyle Peter that heavenly Oratour, and John his fellow
in office with hym, were occupied in these and suche o-
ther Oracions, exhortyng the people to embrace the gos-
pell, without colour of flattery towards any maner, en-
ducyng them to the knowledge of the trouth by witness
of Propheies, sometymes makynge them afrayed with
dreadfulness of the great Iudgement that was to come,
estefones appeasyng them, and pleasauntly intreatyng,
by maneres of an easy waye to come by pardon, euen than ready at hande, and
for the certayntie that was in the promise of theyr saluacion, sodaynly there
came vpon them the priestes, and rulers of the temple, accompanied also
with Sadduces, who caused them to breake of in the myddes theyr holseme
communication. The priestes and rulers felt themselves in this poynte agre-
ued, that men of the lairie, vblearned, should beate rule in the temple, and teach
the people, where none els ought to speake but doctours of the lawe, Phari-
seis, and Scribes, and in that also they were offended, that so honourably they
spake of Iesus, whom they for a giltre person had put to death, whose name
to abolishe, was theyr earnest desyre and study. But of all other thynges, that
set the Sadduces on fyre agaynst the apostles, because they stuck not openly
to publishe that Iesus was risen from death to lyfe, and to promise, that all
men that towe him, should rise agayne. For the Sadduces beleue nother aun-
gell to be, nor soule on lyue, after they be once separate from the body. Where-
fore they coulde in no wyse abyde any rehearfall of resurrection. Here doorth
nowe the wicked busshoppes esions make assault agaynst the gospel, which
thyng Iesus had tolde before to his disciples should come to passe. But lyke
as mannes malice, the moze it wastled and stroue agaynst Christe, the moze
it set forth his glorie and renoume: euen so the more they dyd rebel agaynst
the preachers of his gospel, the moze vehemently brast out the strength there-
of and verue. But nowe what do they? They reason not with the apostles,
but laye fast handes vpon them, furth awaye they hale them to pryson for a
tyme, that they might be furth cummyng the nexte morowe. For than was
euentyde at hande. The cruell and mischeuous priestes were ready in will e-
uen there furthwith to haue slayne Iesus disciples, but for feare on the other
partie of the people, they stayghed theyr handes, and imagined the meane time
some couloutable pittance of that cursed acie, that they myght appeare to
dayng about theyr pretended purpose, lawfully. But as theyr malice coulde
naught preuaile agaynst Christe, but yll the tyme was come that he him selfe
was contented to dye, so in lyke maner was theyr conspiracie nought able to
doe agaynst Christes disciples, before the day came that the father of heauen
had prescribed to eche of them. For Christes power was with his Apostles.
And yet was not that Simon whiche these twoo Apostles made, (though it
were interrupted by the priestes,) without condigne frute. For many that
heard the Apostles preache, were thereby perswaded to beleue.

Then was the nette encreased, the litle grayne of Mustarde seede was
stretched out in the bzrdeth, the leuen of the ghospell scattered abrode his be-
tre, in sondry parties. For the faythfull at that tyme amounted to the nombre
of five thousande men. Note that the ghospell is a thyng accepted commonly

And pre-
ched in Je-
rusa the re-
surrection
is a death.

The paraphrase of Erasmus vpon

and fauoured of the meane people, ſeldome doeth the nobles of the worlde, well agree with it. More alſo the ſucceſſe of the goſpell. The chiefe of all and capitaines moſte excellent, are led to priſon. Neither ſtrued they agayne their guydes, nor any trouble made the people therat, whiche were taught nought els, but to obey Chriſte, and to put theyr truſt in hym.

The ſcenes. ¶ And it chaunced on the morowe, that theyr rulers and elders and ſcribes (and Annas the chiefe prieſte, and Cayphas and John, and Alexander, & as many as were of the kyndred of the high prieſtes) gathered together at Ieruſalem. And when they had ſette them befoze them, they aſked, by what power, or in what name haue ye done this?

On the morowe, the wicked counſell aſſembled together, no where in one conſent of myndes, but to put Jeſus to death, and the truth to oppreſſe.

The prieſtes and temple rulers, the elders and auncientes of the people, with the Scribes of Ieruſalem, aſſembled in one place together. Beſydes theſe, came Annas thither, the high biſhop, and Cayphas in one conſultacion with hym, by reaſon of alliance: moreover John and Alexander, the chiefe at that tyme among the prieſtes. And ſynally, as many as were of the prieſtes kindred, among whom the higher that eche manne was at that tyme in authoritie, the more was he miſchieuous. But well it doeth appere of this theyr buſy and paynfull diligence, that it was no common or ſmall matter, whiche they ſo carefully labored to ſeure. For what ſhould the matter meane that all they ſhould bee afrayed of a fewe perſons, men vnknown, out of reputation, vnlearned; yea the diſciples of a condemned perſone, whiche was crucified. But ſoorth were brought bothe Peter and John, and for guiltie perſons, befoze them were they preſented. What ſimple perſone and vnlearned, would net be abaſhed at the ſight of ſo great an aſſembly and in authoritie ſo honourable? firſt ſat downe the ſtoute ſtately biſhoppes and prieſtes, with them the heade men of theyr religion: than next to them the rulers of the temple, afterwarth the elders among the people, eche thyng there was doen with ſolemne authoritie. Euen than conſidered the apoſtles with themſelues, the cruell and vnrighteous iudgements that they had vſed towarde theyr maiſter Jeſus. And yet for all that, ſode they in countenance cleare and vndiſmayed. Theye Lord vndoubtably and theyr maiſter Jeſus, had tolde them befoze that all theſe thynges ſhould betyde them, and had armed theyr myndes ſtowardly to ſtande agaynſt ſuche caſuall aduerſitie. Here agayne marke me well an example of that iudgemente, that Jeſus himſelfe was condemned by. Vpon the be- maunde of a queſtion, was Chriſte taken. And here likewiſe requiſed they, as concernyng the creple that was healed: by what authoritie, or in whole name doe ye this? This queſtion myght they haue aſked in the temple, befoze they bzought them to priſon, this thyng myght they haue learned as the people dyd: for Peter declared the cauſe of this ſacre euidently. But lieber had they to pryke a quarrell with them. And as for the truth, afterwarde paſſed they nothyng vpon: but ſought occaſion to wrake them diſpleaſure. A token this was, that theyr ordie of prieſthood ſhould within a ſhorte whyle haue an ende, ſeyng that they, both faultie and vicious, had nought els to defende their authoritie, but counſelles of conſpiracie, priſons, and ſecondary kyndes of death.

And when they had ſet them befoze them, they aſked, by what power, or in what name haue ye done this?

Than Peter full of the help god, sayed unto them: Ye fellows of the people, and Elders of Israel, yf we this day bee examined of the good dede that we haue doon to the sicke man, by what meanes he is made whole: Be it knowne vnto you al, and to al the people of Israel, that by the name of Iesus Christ of Nazareth, whome ye crucified, whom God raysed agayne from death: euen by him, doeth this man here stand presente before you, whole. This is the stone whiche was layde alyde of you builders, whiche is become the chiefe of the corner. Neither is there saluacion in any other. For among men vnder heauen, there is geuen none other name, wherein we must be saued.

Nowe what doeth Peter in this case, he that thysse before with an othe denyed his mayster, at the threateninges of a litle pooze wenche, being struait? Doeth he tremble for feare? Is he, as one that lacketh his ryght wyttes, dismayed? Or cannot he spake? No none of all these. What than? he vndoubtedly was framed after an other sorte, for whyle Peter spured after his owne will and phantasie, he stiked not to make a promise of himselfe veray largely, and shortly after rengeth he awaye, and falslye forswereth hymselfe, all promises whiche he before had vnadvisedly made, cleane forgotten: but in this place constantly, as one replenished with the holy ghost reasoned he his cause, without any deliberacion, fully to an ende: temperyng his tale with woondrefull wysedome, in suche sorte, that neither his free talke was to any man reprochefull, neyther of his softe and ientle speache appered any feare to bee in hym, or flattery, but his endeuour was with all his well decked eloquence, this to perswade, that Iesus was the authour of mannes saluacion.

Than Peters woordes that he spake to them, were these: ye that are prynces, the Rulers of the people, and elders, gyue care vnto me: trewly muche maruell had I wherfore and why we were commaunded to pryson, seing that we knowe of none haynouse crime that we committed, and because prynces are not wonte to impryson men, but for theyr wicked doynges. Nowe yf ye haue no crime, as I can heare, to bring in agaynst vs, neyther any mischeuous dede to laye to our charge, but that ye will examyne vs of a good turne which this man hath gotten, being now whole and sounde, who was before weake, and thronke together, I will not stycke to declare to you the cause & manner thereof. For it belongeth to our office gently to make accompte or declaracion of Christes sayth, to all that be desyrouse to learne. Wherefore, be ye all well assured of this, not onely ye that are the chiefe and head menne, but all ye also which be the commons of Israel, (for the doctrine that we teache pertaineth to all mennes saluacion, whether they be prynces, and of the nobilitie, or els of the communaltie,) that this man, whome ye see stande by vs in hymnes both whole and sounde, who was wonte before, as it is not vnknewen to you, to be carryed of porters, nowe hath obayned this benefite of health, neyther by magikes art, nor by mans power, neyther yet through our deservynges, but by invocacion of þe Lord Iesus Christ of Nazareth, whom ye, but fewe daies agoe, vpon sentence gyuen of Ponce Pilate, nayled fast vpon the crosse. But God hath raysed hym from death, and freely geuen him rule ouer all, in lyfe euerlastyng. Therefore the strength & vertue of his name, woorketh nowe effectually thesame thyng in healing menne and sauing them, that he himselfe was wounte here on yearth, to woork. No doubt, this is it, that the Prophete Dauid heretofore spake in his psalme of a stone that man should reiecte, but God

The paraphrase of Erasmus vpon

Should see it highly extolred. This Iesus of Nazareth is the very same stone, whiche ye in buyldyng of your Synagogue, refused. From the whiche buyldyng ye threw hym awaye, as an outcaste, but God hath made him the head corner stone, to holde streight together, by his diuine strength and power, the whole churche, whiche is for to be sette vp and builded, both of Iewes and Gentiles. For this persons sake, our father of heauen profereth all men saluation, and there is no hope at all for any manne so be soued, but thorow Iesus. I knowe well that Moyses, the patriarches, and prophetes, are in holy and auncient authoritie with you. But so was it thought good to the father of heauen, that his sonne alone should woork all mennes saluation, whereof he would him to be called Iesus. Any other name haue not we already vnder heauen, nor in tyme to come shall haue, wherby we must be saved. Than haue ye no cause to meruaile that this temple was hable so muche to obayne, at thinnocation of this name, sayng that he hath worthely merited and deserued health euerslastyng, for all persones that callet by him.

The text.

When they sawe the boldnesse of Peter and John, and vnderstoode that they were vblearned and lay men, they marueyled, and they knewe them, that they had been with Iesu: and beholdyng also the man (whiche was healed) standyng by them, they coulde not saye agaynst it: but commaunded them to goe asyde out of the counsell, and counselled among themselves, sayng: what shall we do to these men? for a manifest signe is both by them, and is openly knowne to all them that dwell in Ierusalem, and he cannot deny it. But that it be not so, no farther abode among the people, let vs threaten & charge them, that they speake hence forth to no man in this name,

When Peter had spoken these wordes, as many as were in that counsell, beholdyng both in Peter and John, free courage and stedfastnes of mynde, whiche appered in theyr very countenance: and perceyuyng also, that they were of the comens, men vblearned, wondered greatly wherupon they should beare themselves so bolde, howe they came by suche eloquence, and so persite vnderstanding of the prophetes. In confusio, they came into remembrance of them, howe they had kepte company with Iesus, whome they themselves knewe certaynly to be slayne of enuy. They were in a great perplexitie, by reason that they, being of the base sort of men, and vblearned, were so bolde spirited, & so free of tong and liberrall, who neither for the deadly paynes whiche theyr master suffered, neither for the honour & authoritie of so famous assembly, were troubled any thyng at all in minde. They behelde the man hymselfe present, well knowne with all the people, who being bozne notably lame, than might walke cherefully. Godonly was this myracle wrought, not in any secret place, but before the temple doore, not by magikes arte, but at the inuocation of Iesus name, whom they supposed deade. The facte was so euident, that they could not well deny it. And occasion had they none to finde faulte with them. For what is more worthy the favorable repoyre of many, than to make a wretched lame creature whole without rewarde. None answerd therefore make they to y apostles, for nought had they to answer, as for that whiche was already done, they coulde not disproue, and to allege the same, they would not. Wherfore vpon commaundement geuen to the apostles, that they with the healed person also, should departe out of theyr assembly, they fell in consultation, and layed theyr heades together, sayng: what shall we doe
with

with these men although but rude and rascall: for why? This notable miracle which was set forth by them, is better known withall that dwell in Jerusalem, then we shalbe habile to disaisme. If we deny the facts, we shall gaine vs nought els therby, but shame, and dishonestie: yf we condemne and punyſhe them, we shall seme voyde of all mercy, and cleane without iustice, and the more shall we styre vp the people agaynst vs. There is none other counsell for vs to take, but some more quiet waye muste we folowe, and prouide that this euill (howe soeuer it hath sprong) creape no further abrode, neyther be published among the people. For all suche maner soyes, or poyntes of inuersion, whan they are once sprong in a communitie, be wone, yf a man beere and anger them, to waxe stronger, and with a violent rage further to go abrode, than yf they were made light of.

It semeth therefore a good waye for vs, to holde of our handes from them, but let vs make them astrayde with sharpe and cruell threatnynges, that they make from henceforth no mencion of Iesus name to no manne on lyue, whether he be Jewe, or of any other nation. This theyr counsell, which was as folowthe as myght be spoken, pleased all the whole assembly, and euery man with one assent, agreed thereto. For than had they perceiued that the apostles were ballaunt of courage, and would not alter or chaunge theyr myndes. They perceyued lyke wyse, that this miracle was not unknowne to all the people, they were not to learne that Iesus name was with them of no small efficacy, and for many health a present remedy. Howe could they than for thame commaund, or what hope had they to haue that name kept vnder, specially seying they myght thoroowe the selfesame name, attayne vnto eternall saluacion? Suche be the counsels of prynces, of Byschoppes, priestes and of other the chiefe of the communitie, as ofte as they gather theyr assemblies together, by policie of mannes wytte. Sometime there be amonges them, whiche canne playnly see what doeth well agree with good reason, but yet they perceiue in folowynge of the same, some losse should ensue of their renoume, decaye of riches, or some other suche lyke incommoditie.

Let vs threaten and charge them, &c.

And they called them, and commaunded them, that in no wyse they should speake, ne teache in the name of Iesu. But Peter and Iohn answered, and sayed vnto them: whether it be right in the sight of God to hearken vnto you more then to god, iudge ye. For we cannot but speake, that whiche we haue sene and heard. So threatened they them, and let them goe, and found nothinge howe to punyſhe them, because of the people. For all menue praised God because of that whiche was don: for the man was about fortye yeres olde, on whom this miracle of healyng, was shewed.

the text.

Whan eche of them had well allowed this decree, they called in the apostles, it was declared to them in name of the whole counsell, that they shoulde teache no man on lyue, Iesus doctrine: ne make in any wyse mencion of his name, epyther by stellyth vnwares to them, ne yet in hearyng of any multitude, neyther openly, ne pryncely at home, or els abrode. For the folowthe wysedome of the wyrd, they could not kepe him in his graue whan he was dead, a norwe goe they about to bury or suppress the name, whiche is wone alwayes after death, to be better known. Peter and Iohn, after the counsels decree was rehearsed them with solempne authoritie, made this answer thereunto very constantly, but without any woorde spoken to mans rebuke: Judge ye your

The paraphrase of Erasmus vpon

things that were the lawe, whether it be well before God that we should be
 more obedient to you, than to Gods commaundement. God hath heretofore
 sayed by the mouth of his Prophetes, that it should euen thus come to passe,
 Christe the sonne of God thus commaunded vs, and so likewise that heauenly
 spirit, to whom he promysed vs to sende downe from his father, inuourmeth
 vs secretly, and putteth into our mindes, that we should for all manner salua-
 tion, publyshe the name of our lord Iesus Christe, bearyng witnesse also to
 that that we haue seene and heard. If ye minde to be of an vpright iudgement,
 ye also will submitt your selues to the will of God. If not, whatsoeuer ye de-
 cret of vs, truly we may not other wise do, than speake that we sawe with our
 eyes, what we heard with our eares, and that God, who ought to be obeyed
 all men obeyed, would haue preached abroad to all men. When the counsell
 had heard of them this answer, so to selfe made, and frankly, they wroght
 nought els about, but to make them sore afraied with threatynge. Alas, a
 counsell without all hope of recovery, they haue no argument to perswade: no
 reasons or causes, why they should reuoke: neyther testimonies they haue of
 scripture, wherewithal to teache. Their whole authoritie is but threatynge.
 O the wicked conscience alwaies fearfull. Their desyre was to punish the in-
 nocentes, a malicious will was ready in them, but they being as they were,
 princes, yet were afraied of the simple poore subiectes, in publicke office,
 in private of priuate persones, many in number, in feare of seue, yea men de-
 fensed, of them that were learned, men of learning, of men vblearned: as for
 the apostles had neither any retinue nor garde for their defence, nor bandes of
 noble estate assured to them. But lordes they were of that, that no earthly
 power was hable to geue, as to make the same at the name of Iesus Christe,
 to aryse and walke. To do man good, the apostles were in power myghtie, but
 as touchyng hurt they were voyde of all strength. And so were the apostles
 for that tyme dismissed of that counsell, being charged with their sore threate-
 nynges. Yet had not the chiefe counsellers cast of the chiefe malice, but dis-
 ferred it in mynde to get after ward some other occasion. For they could fynde
 no waye to punish them, and that because of the people, whome they feared,
 hauing no regarde in themselves at all to god. For all men highly praised them,
 as touchyng that miracle whiche was done, in healing the lame crippe. And
 the manne noted it the more, because the persone in whom this miracle was
 wrought, was aboute fowerthe yeres of age. So was he borne, and thus
 many yeres let forth this begger to the open sight of the world, his infirmi-
 tie, so that no man coude accuse or finde fault with their doynge, as though
 his impediment had be counterfeited, or els some lpght or small deformitie not
 woorth consideration.

So threat-
 ning they
 and let the
 so, &c.

The nexte.

And as they were let go, they came to their fellowes, and shewed all that the hi-
 priests and scribes had sayd. And when they heard that, they lift vp their voyces to god
 with one accord, and sayd: Lord, thou art God, whiche hast made heauen and earth,
 the sea and all that is therein, which in the holy ghost, by the mouth of thy seruant Da-
 uid our father, hast sayd: why did the heathen rage, & the people imagin vaine thinges?
 The kinges of the earth stand together agaynst the Lord and a-
 gainst his anointed.

Then Peter and John being dispatched of the counsell, returned to their
 company

company, being than in theyr high parlour altogether carefull in mynde what ende should come of that consultation which was in hande, and rehearsed to them in orde all the whole matter, what the princes had laied to their charge, and of the answer that they had made thereunto. The inward true lone that eche one bare to other, replenished theyr heartes vpon these tydynges toide them, with exceeding Joye. The disciples were glad that the chiefe and pieres of all chapostles were dymysed. Chapostles on the other parte reioyced in the bounteousnes of theyr lord, by whome his disciples attained vnto suche ioy.

And when they heard that, they lift vp there hopes to God with out accord.

God after this maner and softe tempereth all thynges in his seruantes, so that with sorowe he mingleth ioy, so the ende that they may be hable patient ly to suffer, and endure aduersitie, and that they on the other syde may for glad some thynges, rendze hertie thanks, and in heauinesse pray vnto the Lorde.

After the whole company had than heard the apostles tale, they spake aloud with one assente vnto the Lorde, of whose goodnes the ghospell had begon to haue right good successe, & laied: Lord God omnipotent, thou madest thowowe thy woorde, heauen, earth, the sea, & whatsoeuer is in them containyd, whose moste blessed wyll no power of man is able to withstande: whose eternall decrees, no maus conspiracie is hable to empayre, for all that now we see here brought to passe, thy blessed spirite hath spoken of before, by the mouth of thy faythfull seruaunt Dauid our Patriarche, saying: Why do the heathen rage and the people imagine bayne thynges? The kyniges of the earth stande by, and the princes hath gathered themselves together against the Lorde, and agaynst his Christe: All we recognise trouth in this prophetic. For what he saue to come, beyng than enspired with thy holy spirite: that see we both do in very dede, and the doyng of the same.

¶ For of a tenech agaynst thy holy chyld Iesus, whome thou hast enoynted, both Herode, and also poncius pilate, with the Gentiles, and the people of Israel, gathered themselves together, for to do whatsoeuer thy hande and thy counsell determined before to be done. And nowe lorde, behold theyr threathnynges, and graunt vnto thy seruantes, that with all confidence, they may speake thy woode. So that thou steeche fourth thy hand, that healing, and signes, and wonderes, be don by the name of thy holy chyld Iesus. And as soon as they had made their prayer, the place moued where they were assbled together, and they were all filled with the holy ghost, and they spake the woode of God boldly.

The tene.

For in this cite whiche professeth holines, both Herode, and Poncius Pilate yearthly princes, with the heathen, and people of Israel, gathered themselves together, agaynst the maister and capitayne of all holynesse, thy holy chyld Iesus, whom thou haste enoynted with an heauenly oynement, for casting with theyr wicked counsell, to byrnyng those thynges to passe, whiche thou of thy power inuincible, and eternall decree, haddest determined to be don for the saluation of man. But whosoever conspireth agaynst thy sonne Iesus, sent downe from the, he conspireth agaynst the. And beholde a great assembly of the chiefe rulers, are cummeflones together, to conspire agaynst the holy and blessed name of thy sonne Iesus. But like as thou biddest reyse Iesus from death beyng slayne of them, and aduanced him to heauen, as partener of thy kingdome, disapoynting them of theyr purposes, euen so see now vnto theyr threathening, that they in no wyse preuaile, but strength and courage thy seruantes, that they may with moste stedfast boldnes, sette the ghospell, which is not mannes woode, but thy woode, that is to saye, brought downe

The paraphrase of Erasmus vpon

from thee to earth, by thy sonne for all our sakes : and lyke as thy miracle in making whole the lame creple, allured many to professe the name of Iesus, and feared the pyntes, whiche were all bent in conspiracie agaynst his glory, euen so vouchsafed to ayde them nowe in tyme to come, with thy almyghtye power, that by meanes of healing, a wothing of wondrousful miracles thou woldst the holy name of thy sonne Iesus, the glory of thy ghospell maye the clarette of hye and further abrode, whyle they that rebell agaynst the and thy sonne, doe rage all in bayne.

And allent
as thei had
made thei
prayer the
place mo-
ued where
they were.
or.

So han they had thus made thei prayer with one accord, the place where they together stode, trembled. So high thing betokeneth that thei prayer was graciously heard with the lord, and their desire ratified. For there is nothing so effectuell, as is the prayer of the church in one whole consent.

And they
were filled
with the ho-
ly ghost, &
they spake
the wordes
of God
boldly.

Merely it ought to be of no small strength and power, that was hable to shake the earthe whiche is not of it selfe mouable. This was no boyde token, for the liuely strength of the holy ghost was forthwith in the all renewed and augmented, in so much that they would not for all suche threatynnges as the pyntes made, concele and hyde the ghospell, but preached the name of thei maister Iesus more stedfastly, and more frankly, yea more of them also in numbre than before. For suche is the nature of the ghospell as touchyng his encrease, that lyke as Saffron and other thynges many moe come forth, although they be yll handeled, more plenteously: euen so at yfeth by the ghospell agaynst the assautes of the worlde, and the sooner by wastryng therewith, o- uercometh the same. The faithfull that professed the name of Iesus, amounted than with in fewe dayes to a woondrefull grea numbre.

The terte.

And the multitude of them that beleeued, were of one herte, and of one soule. They thei sayd any of them, that ought of the thynges whiche he possessed, was his owne, but they had all thynges common. And with great power gaue the apostles witness of the resur- rection of the lord Iesu. And great grace was with them all. They thei was there any among them that lacked. For as many as were possessours of landes or houses, sold them, and brought the price of the thynges that were sold, and layd it downe at the apostles feete: And distribution was made vnto euery man according as he had neede. And Moses, whiche was also called of the apostles, Barnabas, that is to saye the sonne of consolati- on, being a Leuite, and of the countrey of Cyprus, whereas he had lande, sold it, and layd the price downe at the apostles feete.

And yet that thou mayest vnderstande howe this thei consent of mindes came not of mannes policie, among so many together in one companye, there was no ambition at all, no enuy, no brabwyng, no strepyng, but in suche con- formitie of mynde and peaceable quietnes of herte were they all, as a manne would haue thought them all, to be of one herte and one minde. For than was eche man at a poynte with himselfe no longer to folow his owne minde, which is in all sortes of men so diuerse, that breath a man maye finde two brothers germane, that can agree betwixt themselves. But as for this company, Iesus was the ruler of them all by his owne blessed spirit. From thence proceeded that so great a consent of so many persons together, one unlike an other, epthey in kinted age, or wooldely substance, insomuche that not onely those thynges were common amongst them, whiche eche man is wonte to departe one to o- ther, without losse to the geuer, of the whiche maner thynges, bee learning, counsell, admonicion, consolacion and exhortacion, but temporall possessions also, whiche are communicate to other, not without damage or losse to the pos- sefour, and therfore scarcely may a man fynde any, that can be content to be in this

this poore liberall. But suche thynges amongst them all were so common, that no man would so muche as once chalenge any thyng of all that he possessed, for his owne. Wherfore he that gaue any of his owne goodes, looked for no thanks at theyr handes that receyued the same, because he thought all that was geuen, to be his owne propre good, that had neede of it, and hymselfe a robber and no iust person, yf he should withholde any thing, that his brothers necessitie requyred. But the apostles, which were as chiefe pierces of this newe cite, beeyng dispurueyed of worldly goodes, but riche in gyftes of the holy ghost, augmented theyr company euerie day mozt than other, bearing wytnes of our Lord Iesus Chrystes resurrection, with wonderfull great stedfastnes of mynde, and mighty power in working of miracles. For his resurrection was principally to be perswaded by wytnes of miracles. For many one at his death had been present, and not a fewe had been pryuy to his buryall. And so lyued this newe communaltie vnder ryght valiaunte Capitaynes, hauyng abundance of all thinges, for what they lacked in goodes, was supplied and borne out, with mutuall loue and concorde. For although many one were poore, yet was there none amongst them that lacked. For as many as were possessors, eyther of landes, or houses, made sale of them, and brought the pryce thereof, and laied it at the Apostles feete, that they whom reuerently as fathers they regarded, myght distribute the same goodes in common, at theyr owne pleasure. Finally there was no lesse vppryghnes amongst them, that dealed the pryce of mennes possessions, then was with those whiche brought it. Truth and vppryght dealing is seldome founde among stewardes of houtholde, and layers out of money. But here was that distribution made among them, according to euery mannes necessitie, without any choysse had of persons.

There was in this company, one Ioseph, whome the apostles by surname called Barnabas, whiche woorde in the Syrians tonge betokeneth forme of comforte, by bloude and mincestry, a Leuyte, borne in Cyprus. This Ioseph because he had excell among other in great gyftes, and qualities of the mynde, by reason wherof he was called Barnabas, for the ioyfull comforte that the multitude had of his accesse, was an example for many to folowe that liberallitie, whiche was seemely for the gospel. For wheras he had lande in Cyprus, he solde it, and brought the pryce thereof, and layed it at the Apostles feete, as though it had been a vile thyng and woorthie to be despised. But yet were the Apostles of suche holynes, that they would take nothing thereof for them selues, a boue other.

And Barnabas was made unto every man according as he had neede.

The. v. Chapter.

¶ A certayne man named Ananias, with Sapphira his wyfe, toke a possession, and kepte a parte of the pryce (his wyfe also being of counsell) and brought a certayne parte, and layed it downe at the Apostles feete. But Peter sayd: Ananias, howe is it, that thou hast spyled thyne herte, that thou wouldst lye vnto the holy ghost, and keep a parte of the pryce of the landes? Wherupon it not vnto the only goddres it was solde, was it not in thine owne power? why hast thou conceyued this thing in thine herte? thou hast lye, not vnto me, but vnto God. When Ananias heard these wordes, he fell downe, and gaue vp the ghost. And great feare came on all them that heard these thynges. And the young men arose by, and put him asyde, and carryed him out, and buried hym.



But like as Barnabas playne truely without coloura-
ble deceipt, moued many to folowe his liberalitie, so was
here an exāple to put al people in feare, that in matters of
spirituall charge, one should not deceiue an other. For the
holy ghost loueth playnes of heart, and hateth all deceiue
& dissimulation. In like manner Judas among the twelue
Apostles, was an example, that no man should put af-
fiance in hymselfe, but that eche manie should with all
carefull diligence, continue in doyng his dutie.

There was of this companie, a certayne man called Ananias, one farre vn-
like vnto his owne name, because he thoroughly not consented to the gracious
fauour of God. This Ananias had a wyfe called Saphira, not vnyke vnto
the housbande. When that Ananias, more ambitious of honour, the desirous
of perfite holinesse, sawe dyuerse persons highly commended of all men, for
their free & sincere lyberalitie, he solde his lande: & layed by parte of the money,
his wyfe being pryuy therunto and allowing the same, that of the two partes,
wherein his money was deuided, the one should purchase hym prayse of the
people, with an estimation also or fame of holynesse, the other would he kepe
for hymselfe, yf any nede should happen, distrusting doubtlesse the holy ghost,
and more caring or prouiding for hymselfe, then for the whole company of his
brethren, rekenyng thus with hymselfe: if other dye for hunger, I am suffici-
ently prouided for. Suche forecasting was not becomyng a man that should
put his whole affiance in Christe, who promysed that they should want no-
thyng, that seketh for the kyngdom of god, and the right wysenes therof: ney-
ther was this imaginacion mete for hym whiche should be of one will with
other, and of one mynde. When he had brought to the apostles seete, parte of
the money, that his linclothe was solde for, Peter vnderstandyng by inspiraci-
on of the holy ghoste, whiche was in him abundantly, the mannes bngod-
ly dissimulation, sayed: Ananias, where as thou hast once dedicate thy selfe to
the holy ghost, and seen his power by so many tokens evidently declared, why
hast thou suffered the deuill nowe effiories to put this in thy mynde, to take
by sleich awaye, part of that money, whiche thou receyuedst for thy linclothe,
as though thou couldest face to wone the holy ghost with a lye, who can inno-
wysse be deceyued, and to byng into this companie suche a presidente, most
daungerous. If we had contrayned thee to sell thy linclothe against thy will,
some cause peraduenture it might haue been for to dissemble, nowe sence thou
diddest this of thyne owne free wyll, whiche thou hast done, to what purpose
arrayed it to deface that thyng with hypocrisie, whiche should haue been to o-
ther an example of liberalitie. Wighest not thou haue kept thy lande in thyne
owne hand, if thou wouldest: and moreouer, after thou haddest solde it, coul-
dest not thou haue reserued the money wholly vnto thy selfe? They for theyr
trueth & playne dealing, are well commended, whiche of their owne free will,
bengerth forth all that they haue. For we enforce no man thus to doe, yf he be
not willing to the same. Upon what occasion than hast thou stablyshed in thy
minde, thus to dissemble in this matter? It is not man that thou hast made this
lye vnto, but almightie god. If thou thinkest that god may be deceyued, thyne
opinion of hym, is false and bngodly. But yf thou beleue that he is pryuy to

A certayne
man named
Ananias.
et.

Ananias,
h. l. c. 13. 12.
that Saphira
hath called
thise parte
that thou
shouldest
kepe vnto the
holy ghost.
et.

all thinges, epyther thou dispistest his righteousnesse, or els thou thynerst that he fauourerth falsehoode. Ananias then perceyuing that the apostles knewe his falsehoode, sodaynly fell downe, as one that had be stricken to the herte with a sharpe rebuke, and yelded vp the ghoost. One for an example suffered death, that many myght be thereby preserued. For after that this facte was bruted abroad, it made many for to be afrayed, that none durste enterpryse any suche lyke offence against the holy ghoost: Young men requied thence the dead corpe, and whan they had carryed it forth, buryed it.

When Ananias heard these moordes, he fell doowne, and gaue vp the ghoost, &c.

He deserved not to be buryed, yet ought he thence to be remoned, lest his dead body should infecte that pure and holy companie. Here peradventure some will meruaile at Peters sharpnes towardes Ananias, that but late before so leniently entreated them, that had crucified Christe, to receyue pardon for theyr offences, ascribing all that was doon to ignorance, and profering the penitent person, health of soule everlastyng. But here rebuked he this person so sharply for withholdyng a small porcion of money, contrarye to his lyberall promise, that there was no hope at all for him to come by pardon. For wher Jesus the Lorde, that had given commaundement for all menne to be called by meane of baptisme, to theyr saluation, pardonyng theyr offences, would teache by the example of violent death in a fewe persons, howe muche the offence is more greuous to fall in synne after baptisme, and lyght receyued of the ghoost, not nowe of any vnauisednes or ignorance, but of a wilfull dissimulation. And Peter knewe that the moste pestilent plague that the playne simplicitie of the gospel coulde haue, should spring of dissimulation and auarice, and therfore euen at the begynnyng of the churche, a notable example was openly set forth, to admonishe all people, y none should escape, whosoeuer followed the steppes of Ananias, the vengeaunce of God, although that his offence were not in this world forthwith punished. As for the losse of the money, was not here rehered vpon, but his mistrust in God, and mocking of his holy spirit. Peter hymselfe punished not the person, but for his soules health sharply he rebuked him. But because he neyther wast out into wepyng, nor expressed any woord at all of repentance, God toke vengeance on hym.

And thus of goddes wonderfull mercy towardes manne, one was stricken, that many might be saued. An example of iustice was set forth towardes him that dyed, and mercy besydes was largely powred out on many one that toke heed, at his example, to eschewe synne.

¶ And it fortuned (as it were about the space of thre houres after) that his wyfe came in, ignorant of that which was doon. And Peter sayd vnto her: Tell me, soldest thou not the lande for so muche? And she sayd: yea, for so muche. Then Peter sayd vnto her: Wher haue ye ager together to tempt the spirit of the Lorde? Behold, the fee of them which haue buried thy husband, her at the doore, and shall carry thee out. When telldest thou these thynges vnto him, and yelded vp the ghoost? And the young men came in, and found her dead, and sayd her out, and buryed her by her husband. And great feare came on all the congregation, and on as many as heard it.

The text.

And as it were about the space of thre houres after, behold the wyfe of Ananias, not knowing what had chaunced to her husband, (as folkes knowe later alynto be then other, what euill is done at home in theyr owne house,) came in, beyng pryncy to that her husbandes traffie deceyte, and in wyll ready also for her patre, to geue bayne prayse: vnto whose vngodly imaginacions, Peter answered, saying: tell me woman, soldest thou the lande for so muche, and for no more?

The paraphrase of Erasmus vpon

The Peter sayed vnto her: why hast thou with thy housbande together agreed to tempte with a lye, not bys, but the spirite of the lord, to whom ye see workyng in vs? But forasmuche as it liked thee to be felowe with thy housbande in this wicked dissimulation, thou shalt be lykewyse partener with him in punishment.

Beholde they stande at the doore, whiche buried thy housbande, and the selfe same persons shall carry the out. She than immediately as these wordes were spoken, fell downe and yelded vp the ghost: In went the young manne vpon the same, and founde the woman dead. Than they carryed her forth, and buried her by her housbande. A sharpe example this was, but yet profitable for manne, and not ofter put in bye, than once of thapostles. And yet did not Peter, the gentleste creature that than was lyving, inspyte this punishment, but as he that was inspired with þe holy ghost, expressed it in wordes. For Peter than knewe by secret inspiration of the holy ghost, what was already doene, and what was for to be doene. God to whom all thynges be known, will see the punished, that vnder couloured falsehood, doe mocke apostolike persons, though that they be suche, as may be deceyued. For all men hath not all tymes that gyfte of the holy ghost, that Peter had at that tyme. Howe maye he haue happily of an euell occasion it succeded. Wondrous great feare sprang through the whole Church of the faythfull, by meanes of that death whiche these two persons right woorthily suffered, yea, other also that than beleued not, were stricken with feare of this example.

The text. By the handes of the apostles, were many signes and wonderes wrought among the people. And they were altogether with one accorde, in Salomons porche. And of the others durst no man ioyne himselfe to them: neuertheless the people magnified them. The number of them that belted in the lorde both of men and women, yea, more & more: insomuche that they brought the sick into the streets, and layd them on beddes and couches, that at þe least way, the shadowe of Peter when he came by, might shadowe some of them, and that they myght all be healed from theyr infirmities. There came also a multitude out of the cities round about, vnto Iherusalem, bringing sick folkes, and them whiche were vexed with vncleane spirites. And they were healed euery one.

**End of the
others,
durst no
man ioyne
himselfe to
them.**

Wherouer many and great myracles, were wrought among the people by the apostles, wherby it might playnly appere to all men, that this notable effecte came to passe by some diuine power, aboue all strength of man. And as many as sticke to the gospell, abode all with one accorde together in the porche, called Salomons porche. For than were not they desirous to be hyd in corners, but the tyme requyred, that the candle beeyng set vpon the candlesticke, should geue light to all that entred into the house. As for the others, which had not yet by baptysme booked themselves as souldiers, to fight vnder the baner of Chylles capitayne, none durst company with them. For they perceyued this sorte of people to be dedicate to God, and holy, and therefore of a certayne reuerent feare, withdrew themselves from theyr company, like as the temporall sorte of men are wonte to drawe backe from halowed thynges, whiche be for euer dedicate to the temple. For the people hated them not, but had them in an honourable reuerence, for the excellent vertue of giftes of god, whiche cleerly shone in them. And notwithstanding that the example of

Ananias

Ananias & Saphira had made many one sore afrayed, that none durst frame, themselves after a counterfeyte fashion vnto theyr countpantie, yet after this the multitude of the saythfull encreased euerie daye, in numbre more & more, both of men and women, insomuche that commonly they would bring forth the sicke folkes into the streetes, and suche as were not able to go on foote by reason of great sickenes, those set they out abrode vpon couches and beddes, that against Peters coming, his shadowe as he passed by, myght at the least, wise ouer shadowe some of them. Altraily in them was that prompte persourmed, whiche Iesus the Lorde had made, speaking thus of his disciples: and greater thynges than these be, shall they doe. Iesus healed some persones by touching the hemme of his garment, but no man healed he by touching of his shadowe. The same of theyr myracles, spied euerie daye sether abrode, insomuche that a great multitude of people, came out of the cities bordering nigh there aboute, vnto Hierusalem, bringing with them, those that were in sundry wise diseased, and troubled of vncleane spirites, which were made whole eueryehone. In suche a wonderfull successe of thynges mete it were for vs to obserue howe sobre and demure the Apostles were at all times, who claymed no renoume or glory for theyr doynges, but referred all prayle that was giuen them to the name of theyr maister Iesus.

¶ When the chicke paride rose up, and all they that were with hym (which is the secte of Saduccis) and were full of indignation and layed handes on the Apostles, & put them in the common pyson. But the dunnell of the Lord by nyght, opened the pyson doores, and brought them forth, and said: go, and stande and speake in the temple to the people, all the mornynge of this tyme. When they heard that, they entred into the temple early in the mornynge and taught. But the chicke paride came, and they that were with hym, and called a counsell together, and all the elders of the synagoge of Iherusalem, and sent men to the pyson to fetch them.

After that the name of Iesus Christe began in this maner to be knowne wonderfully well with all men, and the sweete odour of the gospell, to spreade it selfe euerie daye farther abrode: Bythop Ananias a pylate of false religion, could not abyde the encrease of this trewe religion. Besydes all other, namely they that were of the Saduccis secte, toke his parte, for because the Apostles beate witness principally of our maister Iesus Christes resurrection,

Whiche thyng caused the Phariseis, that defended the resurrection agaynst the Saduccis, to be more quiet towarde the Apostles. It had afore been decreed, that this busynesse, should be layed on slepe, by dissemblyng therat for a tyme. But malicious enuy gotte the vpper hande of this theyr decrete or counsaile, and for youresse in them, shooke of all feare. For the head prycke, whose minde Sathan troubled with enuy, being assisted with the Saduccis, set hande on the apostles, & had them to warde, laryng them in no priuate pyson, as though they shoulde bee examyned vpon suspicion, but in a common pyson, as though they had be taken in some manifest acte of myschiefe.

¶ And theyr pyson was chosen out veray strong, lest they myght by some meane escape, or els be taken awaye through some commotion of the people. But the holy woorde of the gospell, can neyther be bounden, ne kepte in pyson by mannes wytte and policie. For Iesus, who is the defendour of his owne elected, sente his Iungei, that opened by nyght the pyson doores, and brought them forth, and sayde: he ye nothing vnquered in mynde with these malicious pryckes, but rather holde on the bolder, as ye haue begonne. So your waye, and in the temple

The paraphrase of Erasmus vpon

temple steepe by and preache to the people, whatsoener he gaue you in commaundment to preache to all nations of the world. The time was once, when he would not suffer you to publishe him for Christe. But nowe is cumme the tyme, that he spake of to you, saying: there is nothyng hyd that shall not bee openly shewed, and what is whisperted in your eare, that preache ye vpon the house toppes. The apostles being encouraged at this the angels exhortaciō, came into the temple early in the morning, and according to theyr accustomed manner, taught the people, whiche were many there in numbre. The high bishop being ignorant what was doen by night of the angell, ioyned himselfe in confederacie with the Saducteis, and certayne other supporters of that wilfull mynde that he was of, and came into the counsell house. Thither was called all the whole counsell of priestes, of officers and temple rulers, withal the whole ordre of elders among the people of Israel. For than were they all the fore incensed agaynst them for theyr disobedience, and had determined to ordeyne some crueller punishment for them: But here considre in the meane whyle, good reader, the malicious impudencie of the priestes, that whereas they had no iuste matter to lay to the Apostles charge, yet brought they about in theyr great assembly, what ever they lusted: because theyr sentence, whiche was cursed and vngodly, should appeare in that, that it was decreed by consent of the whole counsell, good and ryghteous. After that the head men were sette downe eche one in his place after a stately manner, the sergeauntes were sent, to bryng forth thattachted persons before them, into theyr sessions.

The scite. When the ministers came, and founde them not in pryson, they returned and tolde, saying: the pryson truly we founde but with all diligence, and the keepers standing forth-out before the doores. But when we had opened, we founde no man within. When the chiefe priest and the rulers of the temple, and the big priestes heard of this, they doubted of them, whereunto this would growe.

The sergeauntes came vnto the pryson, they founde the keepers watching at the pryson doore. The doore was set open. But when they were come in, none of the apostles coulde they fynde, nor any pynt or token, what way they had escaped. Than went the ministers backe agayne vnto the counsell, and tolde them what they had sene, and founde, sayd they, the pryson on euery hyde surely shutte, and the keepers standyng fast by the doore. But when the doore was open and wellet in, no man founde we there. All they were muche troubled in theyr myndes at these tydings, and specially the temple rulers and the head priestes, and as menne being at theyr wittes ende, bowed soe what ende shoulde ensue of this busines.

The text. Then came one and shewed them: Beholde, the men that ye put in pryson, stande in the temple and teache the people. Then went the ruler of the temple, with ministers, and brought them without violence. For they feared the people, lest they should haue been stoned. And when they had then brought them, they set them before the counsell. And the chiefe priestes asked them, saying: did not we stryghely commaund you, that ye shoulde not teache in this name? And beholde, ye haue filled Iherusalem with your doctrine, and intende to bryng this mannes blood vpon vs.

The meane time that they were in suche doubt, whyles they were trembling for feare in their consultation, in came one þ troubled moze their myndes with heauy

heavy tydings, saying: beholde, the men that ye emprysoned yester day, now stand in the temple, teaching no small number of people. Then the temple-rewolers, because it perteyned peculiarie to theyr office to see that nothing should be other wyse don in the temple then ought to be, toke theyr waye, according to the priesles commaundement, vnto the temple, with a company of seruing men, for theyr garde agaynst all assaultes or violence of the people:

They founde them lyke as it was reported, standing in the temple, and pryng chynge Iesus to a great sorte of people. Albeit they laide no handes on them, like as they had don before. For they sawe there present a great numbre of people, & were afrayed of themselves lest they, if any commocion should haue rysen among the people, should be stoned. But neyther was that company of

And they brought them without bloodshed. For they feared the people, &c.

suche a sorte, that would make busines, neither shapostles those persons, that desired ayde of any temporall power. They were in themselves very stedfaste and sobre in theyr doinges, without any feaenes at all. They behelde thofficers which led them the day before to pryson. And yet for all that, they neither feared themselves, neither fled away, nor brake once of theyr preaching of the gospell, vntyl the officer of the temple entreated them gently, to goe vnto the counsell. The Apostles obeyed, lest they should in any wyse seme to despise the publike authoritie. For theyr maister had not taught them that they should whan they were called, refuse to goe, but yf they should boldly speake, nothing at all afrayed. In came these two fyshers to the counsell house, presented they were before a company of high and great officers, with no small trayne following them. Then began Annas, the high priesle with high authoritie, and no lesse statelines of wynde, his oracion in this maner: did not we strightely commaund you at our last assably by authoritie of the high powers that ye should nomore teache the people, nor make mention pynely nor apparly to any mā, straungier or Jewe, of this name Iesus, whiche we will shalbe abolished:

Behold, ye haue filled Iherusalem & theyr iours borderes.

And now we wyll see howe contemptuously agaynst the authoritie of the whole counsell, ye haue not alonely kepte no silence herein at all, but the more vehemently haue ye also preached, insomuche that ye haue fylled all Iherusalem with your doctryne, and the rumoures of your doynges are the mane whyle published a brode, yea to the cities that border about vs. And now ye goe about maliciously to bring vs in hatred for the death of this man. For openly ye do preach that we slewe him, which thing cannot we deny. Ye publishe also that the selfesame person was good and holy & well with God approued, and in his name ye woike miracles, whiche is as it were to dishonour, & condemn vs before the multitude, of crueltie, that haue procured suche a man's death. This was the high Synshoppes oracion, whiche contayned no honest matters to defende it selfe, only it made some afrayed with woordes of high authoritie, that the truth in dede, which ought to be for mans health published to al men, should be kepte in silence for the wicked mennes glory.

¶ Peter and the other apostles answered, and sayed: we ought more to obey God then men. For God of our fathers raysed vp Iesus, whome ye slewe, and hanged on tree, him both God lyfte vp with his ryght hande, to be a ruler and saluour, for to geue repentance to Isreal, and for: gences of synners. And we are reioyces of these thynges whiche we saye, and so is also the holy ghost, whom God hath gauen to them that obey hym. Whan they hearde this, they claue a suncke, and sought meanes to slay them.

He receiued

Nowe let vs on the other parte heare a ffisher, the very Archeshop of Chyres

The paraphrase of Erasmus byon

Christes ghospell, howe boldly, and so berly also maketh be an aunswere for all the apostles: Vigh and bountifull Bushop, he sayeth, and ye that are reuelers of great authoritie, with other also the elders beey worshipfull men, that sit here in counsell together, we despyse not your authoritie, but we preferre the authoritie of God to mannes authoritie, and so promysed we to do in that aunswere we made you, whan ye forbade vs to speake any wooꝛde at all of Iesus name. And as I suppose there is not one in this assembly, that thynketh it meete that we shoulde for mannes prohibition, take lyght regarde to goddes commaundementes, and whyles we feare your wrathe, renue into goddes displeasure. If your commaundementes stode with the will of god we would with all our hertes, satisfie both you and hym. Howe sence your prohibicions doe bitterly square with his commaundementes, and that we cannot satisfie both the one and eke the other, we had lieffer obey God, than manne. And it is not our desire to bring any in hatred by preaching of Iesus name, but to procure saluacion to euery manne. And more it were for you expedient, rather to submitte your authoritie to the will of God, then to bring vs higher, refusing bitterly to saye ought, or els to be contrary to goddes will.

The God of our fathers thus rep-
red by Ie-
sus whom
we haue
hanged on
tree.

The way is open for eche manne, to come by remission of his synnes, yf he amende his lyfe, and louyngly doe embrace the truth of the ghospell. Euen thus shall ye fynde it, as we haue shewed you heretofore: the God of our fathers, whome ye and we, and we with you doe worshippe, hath reued by from death his sonne Iesus, whome ye faste naryng hym on a crosse, haue slayne. And verily so was it decreed by the diuine counsell, so it was heretofore spoken by the Prophetes, that one shoulde dye to saue the worlde. This selfesame persone, euen lyke as he was but feble in bodye, manne hath put to death, but almyghtie God hath called hym to lyfe agayne: and of his infinite power, hath hym exalted to suche renowne and glorie, as to bee a guide for all menne, and the chiefest woꝛker of mannes saluacion, but principally for the children of Israel, and that all maye redily come thorow hym to remission of synne, whiche bee contente to forsake theyr euyl luyng, and to professe his holy name. And to these thynges that we rehearse to you, beate we recorde, that kepte in house with hym familiar companie, before he dyed, and after he was from death reuiued, oftentimes heard hym, sawe hym, and handled hym, untill he ascended vp (all vs beholding hym) to heauen. But yf ye esteeme our witnes to bee of small importance, the holy ghost bereth witnes of the same, whome he powreth vpon all that receyue his ghospell, as ye see it in vs alreade. You heare straunge languages, you see woondrefull thynges wrought, exceeding common reason. There is nought here of our owne dorynges, it is Iesus holy spicite, that putteth forth his power and becometh a brode by his ministers. This oracion of Priests, worst besemyng for an apostle to make, whiche ought eyther for dread of punishment to feare them, or els for the hope of saluacion that was euen at hande to allure them, chased theyr mindes and made them the more incensed against them, insomuche, that theyr hertes would haue braste for anger, laying theyr brades together howe they might slaie them. Than had the priestes for thair parte, of a long tyme customably vsed murther: and to ciste lyke butchers, shepe & goates in the temple, wherby they had gotten themselves nought els, but a slayght to kyll men also, the more easely. In all this there communicacion not a wooꝛde was heard
of diuine

of blispyne scripture, nothyng godly spoken for mans erudicion, no reason at all. Ondy this commaund we, this is our wil & pleasure, either obey the same, or els shalte thou suffre death.

¶ Then stode there by one in the counsell, a Pharisey, named Gamaliel, a doctour of the lawe, had in reputacion among al the people, and commaunded the apostles to goe a litle space, & sayed vnto them: ye men of israel, take heede to your selues, what ye cōsente to do, as touchyng these menne, for before these dayes rose vp one Theudas, boasting himselfe, to whome resorted a hundreth of men, aboute fower hundred, whiche was slayne: and they al whiche belueyd hym, were scattered abrode, & brought to nought. And after this man, was one Judas of Galile in the dayes of the tribute, and drew awaye much people after hym, and he also perished, and al (such as many as were bound to hym) were scattered abrode. And now I say vnto you restraîne your felicitie from these men, & let them alone. For if this counsell or this worke be of men, it wil come to nought. But if it be of God, ye cannot ouercome it lest ye be haplye founde to sturue agaynst God.

In that counsell sat one Gamaliel, a Pharisey, at whose fete Paule the apostle learned the lawe, a man in high estimation with the whole people of Israel, for he for his excellent knowledge in the lawe, & for his singular wisdom. This Gamaliel, when he sawe them so bent to vntyrstic counsell, stood by, and despyed that the apostles might for a while departe out of the counsell. That doene, this sayed he to them that were there sitting: ye my brethren of Israel, procede not headlyng in your counsell, neyther determine any thyng vnadvisedly, whiche afterwarde may turne remedies vnto your shame, but take good hede what ordinaunce ye make, or iudgemente ye geue of these persones. Take consaile of thynges past, what shalbe expediente for you to determine for the tyme to cum. I wyll reherse no auncient examples of old tyme. That as I shal reherse to you, was done sence al ye may well remember. There was of late dayes one Theudas, an enchaunter, and a false deceiver, who by boasting hymselfe to the people, and promysing of prodigious thynges, drew to his faction a great number of men, nigh vnto the popper of fower hundred. But his busie enterprise, because it proceeded of a malicious stomake had an vntyrstic ende. For both he hymselfe suffered paynes of death, and as many as had taken his parte, were sum slaine & sum taken prysoners. When all were thus scattered abrode, the secte was brought to nought.

For before these dayes rose vp one Theudas

After hym was Judas of Galile, a countreyman to these persons, that ye now consaile vpon, the same tyme that the whole worlde was taxed by commaundement of Augustus Cesar. And this same Judas, for as muche as he taught thynges pleasant to the people, that they beinge dedicate to god, ought to pay no tribute to emperours, whiche were woordes of false gaddes, drew to his faction a greate parte of the comens. And afterwarde both he & capitayn of this faction was slaine, & as many as toke his parte, were scattered abrode. Wherefore this is myne aduise, that moze wisely shall ye do, if ye forbeare these persones, and let them goe, seying that no man hurteth to is hurte by them. For if this, that they haue interpreted, or that if they goe about to bring to passe, procede of mans wille, it shall of it selfe cum to nought. But if god be the worker of this so woonderfull a matter, it were both an vngodly popce in you, to mynde the destruction of that thing which

The paraphrase of Erasmus byon

God is the principall doer of (for what were that els but to reasse god) and be-
lydes that lacke of foresight, to goe aboute that that ye cannot byng to passe.
For who shalbe able to withstand the will of god?

The terte. And to hym agreed the other: and when they had called the apostles, they bet them: and
commaunded that they should not speake in the name of Iesus and so let the go. And they
departed from the counsell, excopting that they were counted worthy to suffer rebuke
for his name, And daily in the temple, and in euery house they ceased not to teache and
preache Iesus Christ.

This his counsell was so esteemed with the whole assemblye, that the sen-
tence of death, which they would haue pronounced on them, was differred un-
till an other tyme. And as for this tyme, they agreed to Gamalyels counsell,
not that they would vtterly holde their handes of thapostles, but that after
they wer al twelue called together, and beaten, they should be charged againe
vpon a strapte commaundement, not to speake from that daye forwardes,
so muche as one woorde of the name of Iesus. And so were they contented v-
pon this punishment to dinnerte them, thinking that though they had made
lyght at thes thundryng woordes, and threarnings, yet would they be better
aduailed what they did or said, byng once punished for a warning: esteeming
thapostles which were, to loke vpon, abiect persons, and of the base commu-
tie, to be spke in conbition to the rude and barbarouse people y^e are amended
with strokes. But the lively spirite in a preacher of the woorde of god, is wonte
after suche inuictious afflictions, to gather his strength together. Thapostles,
because they wer well assured that the woordes y^e Iesus spake wer rewe, that
they should be called before iudges, and that they should be scourged in their
Synagoges, and congregacions, for no euil dede, but for professing his hol-
lum name, departed from the counsell, lusty in courage, and forous, taking
their reprocheful beatynges, whiche to other wer thought intollecable, to these
praple and glory, for as muche that god would recognyse them his apostles
worthy such honour, that they might for his owne sounes sake, spitefully be
entreated. They had in remembraunce what Iesus had saide to them befoze:
reioyce ye & be glad, for great is poue reward in heauen. So litle this punish-
ment and menacing auayled the priaces, to holde them abacke fro preaching
Iesus name, that thapostles toke therof the more courage to preache conti-
nualle what they had heard of their master Iesus, both openly in the temple,
and in euery mannes house priuely, and to byng to reche man gladsom ty-
dnynges, that this was very Messias, by whome all should be saued,

The. vi. Chapter.

The terte. In those daies (when the nombre of the disciples grewe) there arose a grudge among y^e
Scribes against the Pharisees, because their widomes wer dispised in the daily ministrati-
on. Then the twelue called the multitude of the disciples together, and saide: it is not
meet that we should leue the woordes of Iesus, and leue tables. Wherefore brethren, loke
ye out among you seven men of honest reporte, and full of the holy gost, and wisdom, to
whom we may commit this busines. But we wil geue our selues continually to prayer,
and to the ministracion of the woord. And the saying pleased the whole multitude. And
they chose Simeon a man full of fapth, and of the holy gost, & shily, and phochorus, and
Archane, and Sumon, and Iacomenas, & Nicholas a conuerter of Antioche. These seven
they set befoze the apostles, and when they had prayed, they layed their handes on them.



At the same time, when the disciples (for so were they then named, who afterward were called Christians) increased daily more in number, the Greeks that were amongst them, which were none other than Jewes, although not borne in Jewrye, by profession yet Jewes, and borne amongst the Gentyles, began to murmur a grudge agaynst the Hebrewes. The cause of this their grudging, sprang of an affection or love towardes their cuntry folkes. For whereas

the apostles carried about with them certayne women, which did the service, the Greeks were agreed that their widowes were not had in such estimation as that they might serve the apostles, and disciples, by daily handteaching. For such ministry or service was esteemed with them, to be a thing of much pre-
 ferment. And this was the first ambition in christes church. And yet though the discord amongst them was but little or small, for because thou shouldst understand how sore a good shepherde ought to be displeased therewith, the twelve apostles in conference, when they had called together a great company of the disciples, to thinke it should be of the more authoritie that was deter-
 mined with all their consents, said in this maner to them: we see grudging, what soever the matter meaneth, sprang amongst us, as touching the service we have at womans hande. Some order therfore must be taken, that we, who are appointed to an higher office, be not in this wise often interrupted, with such light matters of charge. The lord hath intorned us by an especial coman-
 dement, to teache the gospel. It is not therfore a thing well to be allowed, & we should lay asyde the office of preaching the gospel, that we be charged wth al; and serve at tables. For like as in the bodie are sundry members, and every member both his office and duetie: even so in such a great multitude, trouble and confusion cannot be avoided, except divers offices be distributed amongst divers persons, after such a sorte, that all together be referred to the profite of the whole bodie. For neyther seeth the eye for it selfe alone, but for all the members. Neyther the handes labour onely for them selves, but for the whole bodie. Wherefore brethren, loke out of your number, seven men that are of honest reporte, replenished with giftes of the holy ghost, and endowd with singular wisdom, to whom we maye committe, having your good will with-
 all, this necessarie busines, wherein we have been hitherto occupied, not with-
 out hindrance to our exercise in the gospel. And when we are set at more quietnesse by their diligence, then shall we apply our selves to those thynges that be long to us for our owne partes to do, as prayer and preaching of the gospel. They shall take charge with feeding the bodies, we will apply our studies to feede your soules. The whole company was wel pleased with this oracion. And so were seven then chosen, with consent of all the congregation. Steven a man in good credits, and one that largely had received the holy ghost. Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch, a proselyte by his profession. These seven, when they were chosen, were set before the apostles, to the intent that what was done, they should allowe the same by their authoritie. The apostles when they had made their prayers to god as they were accustomed, layd their handes upon them. For according to this

It is not meete that we should leave the maner of gods service tables.

Wherefore brethren, loke ye out among your selfe of honest reporte &c.

And they chose Steven a man full of faith and of the holy ghost.

The paraphrase of Erasmus vpon

appointed custome, were holy ministers assigned at the beginning, vpon example whiche was taken of our maister Iesus, who was wounte to laye his hande vpon those that he blessed. But if any demaunde y^e question, what neede suche rites to the appoynting of ministers that should take charge of the table? let him vnderstand that handling of monye, is in verye dede a temporall exercise, mooste cōmune among men, yet suche that would require sum speciall credite in him, y^e shall be charged therewithal, and an vpright conscience. Witnesse herof was Judas, whome his vncleane herte, beyng corrupted wth avarice, styrted him to betray his maister. And furthermore, because that these seuen persons prescribed to other also, what was thought in suche busines necessarie for to be done, it was more for them to be put in authoritie, that all other should the rather obey them, as felowes with the apostles and thei^r followers. Moreover the disciples feastes wer not such, as be among y^e vulgare people, but as oft as they toke any meate, they toke it vety deuoutly. Euery broken morzell of breade, represented to them, the bodye of our lord, euery draught of wyne put them in remembraunce of our lordes bloude. Finally both the lordes bodye it selfe, and his bloude was ministered to the people by the Deacons. And if they were anye tyme at leysure, besydes thei^r temporal ministrie, than preached they also them selues, the gospel, as those persons that wer next of all to the apostles.

The xxiij. And the worde of God increased, and the nombre of the disciples multiplied in Ierusalem greatly, and a great company of the priests, were obedyent to the sayth.

By suche maner meanes it came to passe that the doctrine of Chyestes gospel, was sparsed euery daie further abrode, and the disciples multiplied at Ierusalem with ryght good successe in all thei^r affayres. For a greate parte not onely of the commons receaued the gospel, but many priestes also whiche had befoze conspired agaynst Chyeste and his apostles, when they had repented themselves of thei^r euil liuyng, and layed doune thei^r pryde, submitted them vnto the swete yoke of the gospel.

The xxv. But Steuen, full of faith and power, did great wonders and miracles, among the people. Then there arose certain of the Synagoges, whiche is called the Synagoge of the Libertines, and Cyrenites, and of Alexandria, and of Cilicia, & Asia, disputing wth Steuen, and they coulde not resist the wysdome, and the spyrte whiche spake.

But Steuens holines among al the deacons, glistered principally. For so handeled he hymselfe in his office appoynted him, that he was mooste in fauoure with the whole multitude of the saythfull, for his excellent sobrenes in behauiour: and towards them that were rebellious to the gospel, he expessed so valiaunte a courage, that he was neuer by them ouercum, inso- muche, that he wrought many and great miracles among the people, in the name of Iesus, yea as one that endeuoured hymselfe to expresse the vertuous steppes of thapostles. But forasmuche as excellent vertue procurerh it selfe enuie, yke as dothe the sterne wynde draw to hym the white cloudes, certayne rose by agaynst Steuen, of diuers felowshyppes, of the whiche one was called Libertines, another Cyrenites, sum of Alexandria, an other sort of suche that came out of Cilicia, and Asia. For to these countreies whiche were ioynnyng vnto Stria, about al other were the Jewes dispersed: all these sortes, as though they had be of one conspiracie, arose together agaynst Steuen disputyng with hym, and yet coulde not all they, although manye in
numbers

numbre, stand in reasoning against this one yong mans wisdom, & the lively
force of his courage, for because þ holy ghost who he was full of, spake in him.

Then sent they men, whiche sayd: we haue heard him speake blasphemous wordes as
gainst Moyses, & against God: and they moued the people, and the elders, & the scribes,
and came vpon him, and taught hym, & brought hym to the counsell, & brought forth false
witnesse, whiche sayd: This man ceaseth not to speake blasphemous wordes agaynst
this holy place, and the law: for we heard him saye: this Iesus of Nazareth shal destroye
this place, and shal chaunge the ordinaunces whiche Moyses gaue vs. And all they that
sat in the counsell looked fastidiously on him, & saw his face as it had ben þ face of an angel.

The terte

Marke me here the maner and fashion of the wicked. For when they had
cause of al truth, vnable to make theyr partie good in disputation, they fell to
practise of forgeynng lyes, and beynge once put to the waile by wisdom of the
holye ghost, they gaue themselves wholly to the practyse of craftylike decey-
tes. For they brought in certayne men with false witness, that said they heard
Steuens speake blasphemous wordes agaynst Moyses, & against god. And
there was none offence among the Jewes, that more desired death, than
did blasphemy, and more detested with the people. Consider here, good reader,
lyke intencions agaynst the seruaunt, as we before practised agaynst the
Mastier. They brought in false accusers, because they would not be seen in
theyr owne persons, to reuenge the inward grief of theyr myndes, whiche they
had conceived for the blanke they wer put vnto beynge meane of themselves
insufficient to cope with Steuens in disputation. In haimouse crime sought
they out, by theyr false imagination agaynst hym, and cloked theyr cankered
malice, with a pretended loue to religion. When wer the people with the elders
also & scribes, by meanes of these false tale tellers, whiche had been practised
sent in, lost moue agaynst Steuens, inso muche as all they w one assent toge-
ther toke hym violently awaie, and haled hym before the counsell. Here came
they furth before them, that wer þ hyed recordes, for to playe out their parties
and to saye: this man hath neuer done breaking out into blasphemouse wordes,
agaynst this place, both holy and with all vs honorable, and agaynst
Moyses lawe that was bepytred vs of god. For we heard hym saye, that
Iesus of Nazareth would destroye this place, and chaunge the ordinaunces
that Moyses gaue vs. But this was Steuens repoyte vpon relation of þ
apostles, howe Iesus had propheticied to them, that the temple and this lyke
wyse should be of theyr enemies ouerthrowen, euen from the foundation, for
the peoples infidelitie. This rehearfall of Steuens, craftely they wrysted to a
false and slanderous accusation. A man myght well asserme these to bee
thesame persones þ accused Iesus, repoytynge thus of his wordes: we heard
hym saynge: I will destroye this temple, and sette vp an other in thre dayes.
But Steuens at this sharpe and cruel accusation, was nothing moued in his
mynde, for he was cleare in his conscience, inso much that he, from the botome
of his herte appeared in his very countenance, to be innocent. For þ mynde
that knoweth euil by it self, is neuer out of feare. This his stedfastnes in con-
fession, put his accusers soone to rebuke, for theyr shamelesse feilhood. For
those that sate there in counsaile, beholdynge hym, and markynge well howe
boldely he toke the offence that was layed to his charge, sawe hym so lytle
discouraged at the matter or dismayde, that his face seemed to utter by coun-
tenance, sum thyng about mannes excellencie, and a certayne chearfulness
withall, and mayestie, besemyng for an Angell to haue.

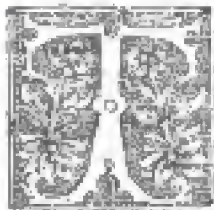
And they
moued the
people & the
elders and
the scribes

For we
heard hym
saye: this
Iesus of
Nazareth
shal destroye
this place.

The paraphrase of Erasmus vpon

The .viii. Chapter.

The text. ¶ Then sayed the chief priests: is it euen so? And he sayed, ye men & brethren & fathers, hearken. The god of glory appeared vnto our father Abraham, whā he was in Chelopotania, before he dwelt in Charran, and sayed vnto hym: Get the out of thy countrey, and from thy kynred, & cum into the lande whiche I shal shewe the. Then came he out of the lande of Chaldee, and dwelt in Charran. And fro thence, when his father was dead, he brought him into this lande, in whiche ye now dwell, and he gaue him none inheritance in it, no nor the brether of a foote: And promysed that he would geue it to hym to possesse, & to his seede after hym, when as yet he had no childe.



¶ Then demaunded the high prieste of the accused person, to thyn-
tent he myght frame his sentence in iudgement towarde him,
after forme of lawe, as he dyd before in condemninge Christe,
this questiō: whether he had ought to answer to those thinges,
& whether he would acknowledge þe offence that was brought
agaynst hym. Then Steuen beinge inspyred with the holpe
ghoste, beganne in this wise to make answer to the playnte profoundlye, wth
a rehercall made euen from the beginninge. Honorable audience, al that here
be presente, cyther brethren, by trade of our cuntry religion, either els by rea-
son of auncianties and authoritie fathers, geue eare to me in my defence of in-
nocencie, as ye haue done to mine accusers patiently. I haue nether bled to
speake contumeliously agaynst god, neither agaynst Moyles, nor agaynst the
temple, but my endeuoute hath been not disagreynge here from Moyles, to
aduance goddes glory, and that spirituall temple am I a buyldyng, like as
god commaunded me, wherein god that is the very spirite, is best pleased. It is
no blasphemy for a man to set furth that thing to the vttermost of his power,
whiche Moyles shadowed in figures, whiche the prophetes, beinge inspired wth
goddes holy spirite, hath before spoken of, whiche the sonne of god þe was sent
downe to earth, for the same purpose, hath bothe begonne, and put his owne in-
credite withall to spynne, which the holy ghooste now persourmeth for all peo-
ples saluacion, through them that belene the gospel. But to strue so obstinate-
ly agaynst the will of god, beinge so well known, and so bounteous towarde
al men, is naught els, then to hate god, is none other thing, than to blasphemie
god. Whiche obstinate maner, this unacion hath not of late dayes begonne, but
what they haue begonne long agoe to do, now they neuer ceasse to continwe,
so that now we ought to take it for no marvel, or thinke our selues otherwise
than indifferently dealed withal. If that cum to passe, that Iesus of Nazareth
prophecied to cum, that is to saie, that this temple, that you so muche bragge
and boast of, and this citie where ye raygne, that priestshood, that law, which ye
abuse to your dishonest aduantage, and vayne glozte, be taken awaye from
you, and this your renoune and glozte be translate to them, that can be cōtent
to worshippe god sincerely, in trewe fapth of the gospel, and to kepe the lawe
spirituallly, and to frame themselves a louely temple, and an holy, for the holy
ghost. And although god prouoked out elders by many souldy wayes to this
poynte, yet this rebellious and obstinate people, alwayes despised hym. And

to begyn amonge al other, of the chiefe auncient father, and patriarche of this nacion, whose obedience I would to god they folowed, that bovt themselves to be his children: God the father to whom all glorie is due, and whome we and you too: shyp deuoutly, appeared longe tyme passe vnto Abraham, our p[re]cipall father, whyle he was in Mesopotamia, befoze he dwelt in Charran, and sayd vnto him: get the out of thy countrey and from thy kintred, and cum vnto a lande, whiche I wyl shewe the. He obeyng goddes commaundementes, went out of the Caldeies land, & began his dwelling in Charran, as purposynge to take his Iorney farther, into sum other place to dwell, whan he sawe his tyme. God estones brought him thence ouer into this lande, where he dwell now, & that after his father Thares death, for whose age he had differed to chaunge his dwelling place. But ouer brought he him in gest wife, and as a stranger, geuyng him none inheritaunce here, in so much as he possessed, no not þe bread of a foote, excepte it were purchased: but god promysed to set his posteritie in possession of this land after his death, whan that Abraham in those dayes had no sonne. And though it semed to be a thyng unbelievable that was promysed, yet both Abraham beleued, and god perfoymed: & his promesse herein is forsoe trewe, lyke as he in all other thinges which he hath heretofore spoken, alwaies was founde trewe of his woorde.

Get the out
of thy coun-
tre, & from
thy kintred.

And promise
led that he
would geue
it to hym to
possesse.

¶ God verily spake on this wise, that his seebe shoulde sojourn in a strange land, and that they shoulde hope them in bondage, and cruciate them euill, etc. C. peaces. And þe people whom they shall serue, will I iudge, sayd God. And after that, shall they cum forth & serue me in this place. And he gaue hym the covenante of circumcision. And he begate Isaac, and circumcised hym the eighth daye, and Isaac begate Jacob, and Jacob begate the twelue Patriarches. And the patriarches hauing indignation, solde Ioseph into Egypt. And God was with hym, and deliuered hym out of all aduersities, and gaue hym fauoure, and wisdom, in the syght of pharaon, kyng of Egypt, and he made him gouernour ouer all Egypt, and ouer all his householde.

The text

And thus sayd he than vnto hym. Thy seebe shalbe in a strange lande, and the people whome thy posteritie shall lyue withall, lyke strangers, shal make them their bond men, and cruelly handle them for the space of fower hundred yeres and thyrty: at the last, shall I deliuer them, sayth the lord, of their bondage: and the people, whom they shal serue, will I iudge, and be auenged of. After that shall they serue me in this place, out of mannes subiection: and that god myght the moze by sum meane, brinde his people to sticke vnto hym, gaue he vnto Abraham circumcision, as a seale of his promyse. And so Abraham trusting to goddes promyse, begate Isaac, and hauing in remembraunce his covenante made with God, circumcised his childe the eighth day after his birth. Isaac on the other parte circumcised Jacob, & Jacob his twelue sonnes the Patriarches, and chief fathers of our auncestre. Amongeste these twelue, sum there were that litle remenibred goddes promyse, but beyng moued of enuie, deuised suche a lyke thyng agaynst their brother Ioseph, as their posteritie hath deuised agaynst Iesus of Nazareth. They cast hym into a cistern, and furthwith solde him to marchauntmen, that brought him into Egypt. But lyke as almyghtie god rayled vp Iesus beyng slayne, and extolled hym on high after that he was cast downe: so beliveth he Ioseph at that tyme, ouer of all his troubles, and broughte him by meanes of his good conditions, and

And he gaue
hym þe cove-
nante of
circumcisiō

The paraphrase of Erasmus upon

foriudgement in thinges to cum, in fauour with Pharao king of Egypt, inso-
much that Pharao put him in authoritie ouer Egypt, and ouer al his house.

The text. But there came a dearth ouer al the lande of Egypt and Canaan, & great affliction, that
our fathers found no sustenance. But when ϕ Jacob heard that there was corne in E-
gypt, he sent out fathers thither. And at ϕ seconde tyme, Joseph was knowen of his brether
and Josephes kynred was made knowen vnto Pharao. Then sent Joseph a message, and
caused his father to be brought, and all his kynne, lxxv. soules. And Jacob descended into
to Egypt, & died bothe he and our fathers, and were caried out into Sychem, and laied
in the sepulchre that Abraham bought for money, of the sonnes of Emor, the sonne of
Sichem:

But there came a dearth ouer all the lande of Egypte, and Chanaan, and
great trouble withal, soe that our fathers could finde no sustenance for them.
Jacob, whan he had knowlodge that there was plenty of corne in Egypte,
sent out our fathers thither to fetch corne thence. And the seconde tyme that
he had sent them thither, was Joseph knowen of his brether. The rumoz
herof, came also to Pharaos eare, that he was an Hebrewe bozne, and had a
father and eleven brether on lyue. Joseph than sent for Jacob his father, and
all his whole kynne into Egypte, because they shoulde not lacke: All they
were in nymbre thye scoze and systene. And so came Jacob doune into Egypt
to dwell, and dyed, bothe he, and his twelue sonnes, oure fathers, and wer laied
in a sepulchre, whiche Abraham bought for an hundred siluer cicles, of the
chilozen of Hemor, sonne to Sichem. None of them all had hitherto ought in
possession of the lande that was promysed Abrahams posteritie.

The text. But whan the tyme of promysed came npe (which God had sworne to Abraham) the peo-
ple multiplied and grew in Egypt, till an other kynge arose whiche knewe not Joseph.
The same dealt subtilly with our kynred, and euil entreated our fathers, and made them
cast out their younge children, that they shoulde not remayne aliue. The same tyme was
Moses borne, and was acceptable vnto god, and nourished vp in his fathers house thre
monethes. Whan he was cast out Pharaos daughter toke hym, and nourished him vp for
her owne sonne. And Moses was learned in all maner of wysdome of the Egyptians, and
was myghty in dedes, and in wordes.

But the time than drawing nyghe, whan god would haue that performed
whiche he had promysed Abraham, the Hebrewes increased, and were multi-
plied in Egypte, vntil Pharao dyed, and an other kinge succeeded hym, wyth
whom Joseph was not so muche in fauoure, as he befoze had been with Pha-
rao. This same kynge, fearyng lest the Hebrewes shoulde to muche increase,
kepte vnder our kynred craftely, and deaste euil with our fathers, commaun-
dyng the mydwyes by proclamation, that they shoulde cast out men childe,
that none shoulde remayne on lyue. At the same tyme was Moses bozne, a
gagynst whome, these men falslye reported of me, that I shoulde haue spoken
blasphemous wordes. This Moses was in fauour befoze god: who suffered
not him to perishe, for by his prouidence, pryncely was he nourished for thre mo-
nethes space in his fathers house. Yet for feare of ϕ kinges commaundement,
he was cast out in a twiggen basket or hamper, playstred ouer with yme, in-
to the ryuer of Nilus. As it chaunced, Pharaos daughter toke him vp, & beyng
muchel delited with the properues of the childe, nourished hym vp at home, for
her owne sonne. Than was Moses taken for an Egyptian, and instructed
from his childhood, in al maner cunning and wysdome of the Egyptians, and
was myghty in wordes and dedes.

And when he was full forty yeres olde, he came into his herte, to visite his brethren the children of Israel. And when he sawe one of them suffer wrong, he defended him & auenged his quarrell, that had the harme done to hym, and smote þe Egyptian. And he supposed his brethren moulde haue vnderstande, how that God by his hand, shoulde deliuer them. But they vnderstande not.

But when he was full cum to forty yeres of age, he thought it good to visite his brethren, the children of Israel: for he expelld alwayes, tendre loue towards his owne nation, of whom he had his beginning. And when he had seene, as he was conuersant amongst them, one of þe Israelites suffer wrong of an Egyptian, he auenged the Hebrewes quarrell, and slewe the Egyptian. Declarynge euen then, the towardenes of a good capitaine. And he supposed that the Hebrewes had knowen already at that tyme, howe God had determined to saue the people by hym, and to deliuer them from the bondage of Pharao. And this Moyses presented in hymselfe, a figure of Iesus of Nazareth, whome god verily hath chosen to redeme the people from bondage of synne. But lyke as the Israelites perceyued not this in Iesus, euen so now than dyd they vnderstande that in Moyses.

And the next day, he shewed hymselfe vnto them as ther stoue, and woulde haue set them at one agayne, sayng: why hurt ye one another? But he that dyd his neyghboure wrong thrust hym awaye, sayng: wilt þe hit me as thou didest the Egyptian yester day? who made the a ruler and iudge ouer vs? than fled they into the land of Medan, and was a stranger in the land of Medan, where he begat two sonnes.

The daye after, as he was in waye agayne to visite his brethren, he founde two Israelites stryung together, & parting them a sundre, he woulde haue set them at one agayne, sayng: what do ye lyse? when that ye are brethren, and of one nation, why hurt ye one an other: but he that dyd his neyghboure wrong, thrust him a backe that woulde haue sette them at one, sayng: what medleste þe in our matter? who made the a iudge and ruler ouer vs? wilt thou slay me al so as thou slewest the Egyptian yester day? And where as al that Moyses did was by inspiration of the holy ghoste, yet founde he shortly there amongst his owne brethren, sum that rebelled agaynst hym. When Moyses heard of this, perceyvinge how his fact was not vnknewen abrode, & fearing for his owne parte, þe Egyptians, fled into the land of Medan, where he begat two sonnes.

¶ And when forty yeres were expired, there appeared to hym in the wilderness of Mount Sinai, an aungel of the lord, in a flame of fyre in a bush. When moyses sawe the bush, he was afrayde, and he came neare to beholde, the voyce of the lord came vnto him. I am the God of thy fathers, the God of Abraham, the Son of Isaac, and the God of Jacob. Moyses trembled, and durst not beholde it. Then sayd the lord to him: put off thy shoes from thy feet, for the place where thou standest, is holy ground. I haue perfectly seen the afflictions of my people in Egypt, and I hearde their groaning, & cum I am downe to deliuer them. And now cum, and I will sende thee into Egypt.

And forty yeres after, an aungell of the Lorde appeared vnto Moyses in wilderness, vpon Mount Synay, in a Bush, which seemed to be all on fyre. Moyses beyng as one dismayde at this syght, assayed to go nere ther vnto, to see what thyng it was. But the Lorde, whose voyce sounded in the bush,

The paraphrase of Erasmus vpon

bully, forbad him: I am (he sayd) the god of your fathers, the god of Abraham, the god of Isaac, the god of Jacob. Moyses when he heard this name, trembled therat for feare, and durst loke no neare. Then sayed the lord: put of thy shoes from thy fete, for the place where I standest, is an holy ground. Moyses obeyed the lord, Then forth he wente in his talke. I haue wel marked howe my people in Egypte hath been troubled, and haue hearde their groaning. And therfore of compassion towardes them am I cum downe to deliuer them. And now cumme, and for this cause will I sende the into Egypte. Beholde and see howe plainly is Iesus of Nazareth signified here by Moyses. The people of Israel reiected Moyses befoze they knewe what he was, sayng: who made the a ruler, and iudge ouer vs. Lyke woordes spake our brethren vnto Iesus: in what authoritie doest thou these thynges, and who gaue the this authoritie? For al this while knewe not they that god, for the pitte he had to our people, than had sent them this capitaine and purchaser of libertie, and gyuer of lyfe euerlasting.

The sette. This Moyses whom they forsake, sayng: who made the a ruler & a iudge, the same byd God send to be a ruler and a deliuerer, by the handes of the angell, whiche appered to hym in the bush. And the same brought them out, shewing wonderes & signes in Egypt, and in the readen, and in the wilderness forty yeres. This is a Moyses whiche sayed to the children of Israel: A prophete shall the lord your god raise vp vnto you, of your brethren lyke vnto me, hym shall ye heare.

And Moyses whom his brethren despyed, god aduanced to honour, and made hym a capytaine, a gouernour, and a deliuerer of his people. And for his ayde and assistance, he had with him chancell presente, whiche appered to hym oute of the burninge bush. By whose helpe broughte he hys people oute of Egypte, workinge manye wonderes and meruailes in the lande of Egypt, soone after in the reed sea, and besydes that in wilderness, by the space of forty yeres. As Moyses was to one nation of people alone, so truly is Iesus of Nazareth vnto al that will folowe his guyding. Nowe lest any should thinke them to be Moyses aduersaries, whiche publishe and set openly furth Iesus of Nazareth, the same Moyses himselte, hath commended to you Iesus of Nazareth, promysynge many yeres agoe, that he should cum, whom ye see nowe is cum to you. This sayde he: a prophete shall God raise vp for you, one of your brethren lyke me, hym ye shall gene eare vnto.

The sette. This is he that was in the congregation, in the wilderness with the angell (which spake to hym in the mount Sina) and with our fathers. This man receiued the woorde of lyfe to geue vnto vs, to whome our fathers would not obey, but cast it from them: And in their hearts toucht backe agayne into Egypt, sayng vnto Aaron: make vs goddes to go before vs. For as for this Moyses, that brought vs out of the lande of Egypt, we wote not what is becom of him. And they made a calfe in those partes, and offered sacrifice vnto ymaginall and reioysed ouer the woordes of theyr stone handes.

This I saye is the same Moyses, that lyke as befoze he talked alone with chancell mygh vnto the bush, so comonrd he with hym afterwards in wilderness, vpon mount Syna, in presence of a great numbre of people, and sensibly talked with our auncestours, to whome disclosed he that, that he had hearde of the lord. He had receyued of hym a lawe, for that ende he shoulde make to vs rebelyerpe of the same, whyche lawe shoulde gyue to the keepers therof, lyfe euerlastyng. And for al that Moyses was of so greate authority, yet would not our fathers obey him, but repelled hym, and as incine that had cleane forgotten out of what myserable and wretched bondage they were

This man receyued þe woode of lyfe to geue vnto vs: &c.

were deliuered, desyred to be agayne in Egypt, to thintent they myght, whan they had once caste of their capitayne, the authoure of their weale, and their re-
demer, and despylled the lawe of lyfe, repayre vnto the naughtye manners of
suche that worshipped false goddes. And therfore whyle Moyses was in com-
municacion with chaungell, sayde they vnto Aaron make for vs sum goddes
whiche maye goo before vs. For Moyses, þ brought vs out of Egypt, knowe
not we what hath become of hym. And forthwith accordeyng to the example of
the Egyptians, whiche worshipp theyr god Apis in the ymage of an oxe, made
they for themselves a calfe, wrought out of pure golde, and offered by sacrifice
vnto this god without lyfe, and dyspylled the liuing god, by whose troye good-
nes, they had escaped bondage: and reioysing in so wicked a dede, as though
it had been wel done, daunsed, and kepte their feastes and bankettes, refusyng
the trewe god, that made al thinges, and bragginge of theyr dumme goddis,
whom they had made for themselves, with their owne handes.

And then
made a calfe
in those
dayes, and
offered sa-
crifices.

Then god turned hymselfe, and gaue them vp, that they should worship the hore of the
shepe, as it is wyrtyn in the booke of the prophetes: & ye of the house of Israel, gaue ye to
me sacrifices and meate offerings by the space of fortye yeates in the wilderness: And
ye take vnto you the tabernacle of Moloch, and the Serce of youe god Rempham, figures
whiche ye made, to worshipp them. And I will translate you beyonde Babylon.

The text.

God beyng displeased at these thynges, turned hymselfe in lyke maner awaye
from them, and suffered them to take their owne pleasure, in somuche that they
worshipped at the laste, not one god onely, but accordeyng vnto the heathen
example, the whole cōpanye of celestiall bodyes. The Sunne, Moone, Ster-
res, Mars, Mercury, Venus, and Saturne, whom the vngodly Poetes take
for goddes, where as they be but bodyes fourmed of god, to serue for the vse
and profite of man. This that I saye, can not be denyed. This was the verie
thing that god had indignacion at, speakyng by the mouthe of Amos his pro-
phete: haue ye the house of Israel offered vnto me sacrifices & prayes in wil-
dernes: at the least waye ye haue embraced in steade of goddes trewe temple,
Moloches tabernacle, whiche is an ydoll amonge the Amoytes, and Remi-
pham, a celestiall figure of your god, whiche is Lucifer, or Venus, that the
Saratens do worship. These dumme ymages haue ye made for your selues
to worship, and despylled the luyng and trew god, who alone hath made all
thynges. But for asmuch as ye desyred in them, I will byynge you ouer into
Babylon, that ye maye serue cōfones idolaters. Now is it, as I suppose, suf-
ficiently declared that I haue nought sayde, or spoken blasphemously, to the
derogacion of god, whome I sincerely worship, neyther agaynst Moyses,
whose prophete I heretofore do embrace, but that they rather haue blasphemed
who hath by folowynge the wicked steppes of our elders, despylled for a longe
tyme passed, both god him selfe speaking by his prophete Moyses, and yet at
this present tyme, despise both god and Moyses speakyng in Iesus person of
Nazareth. And as touching the law, I haue in no wise be found blasphemouse,
for whom the lawe hath appoynted vs to receyue, whom the prophetes eury-
chone hath promysed, him haue I louingly receyued: but rather they are to be
accompted blasphemouse agaynst the law, that folowe the steppes of theyr
wicked fathers, who see nought by Moyses lawe, and nowe refuse the lawe of
the gospell, a lawe that Iesus published for all men, whiche lawe both not ab-
rogate Moyses lawe, but persoutne it.

And ye toke
vnto you þ
tabernacle
of Moloch.

The paraphrase of Erasmus vpon

The terte. Our fathers had the tabernacle of witness in the wilderness, as he had appointed them, speaking unto Moyses, that he should make it, according to the fashion that he had seen. Whiche tabernacle also our fathers that came after brought in with Iosue, into the possession of the Gentiles, whom God drave out before the face of our fathers, unto a time of David, whiche founde fauoure before God and would be sayne haue founde a fit temple for the God of Jacob. But Salomon built hym a house.

Nowe for the temple, whiche I am reported to blaspheme, harken what I haue to saye in fewe woordes. I am well assured this temple was buylded by goddes commaundemente, to the intent it myght be a figure of a temple more holpe, & giue place to a better, then lyke as the tabernacle of witness wherem was an arke of testimonie or witness, whiche our fathers caried aboute wth the in wilderness, gaue place to this your temple. For god speakinge by the mouth of his Prophete Moyses, had appointed him the fashion of that tabernacle, accordinge to the which exemplar, it should be buylded. That same tabernacle, our olde fathers made muche of, and Iosue than beyng their capitayne, brought it into the lande of the heathen people, whom god drave awaye before the face of our fathers, vntill kynge Dauides dayes. Who beyng then, as he was in very dede, an holy man, & for that in fauoure with god, desired of hym that he myght make him a tabernacle seemely for the god of Jacob. But Salomon, for as muche as he all his dayes lyued peaceably, was he y^e first buylded for hym this magnificall temple wherof ye auare a boaste, sayng: The temple of the lord, the temple of the lord, the temple of the lord. But this your temple is nought els than a figure of the true spirituall temple, that is the congregation of the faythfull, whiche is a buyldinge by your kynge Iesus of Nazareth, whom Salomon figured.

The terte. Doubt not that he is highest of all, dwelleth not in temples made with handes, as sayeth the Prophete: heauen is my seate, and earth is my foote stole. What house will ye buyld for me, sayeth the Lord: which is a place of my rest: hath not my hande made all thynges? For sence that god is a thyng all togyther spirituall, he dwelleth not in houses made by mannes hande, neyther can he be enclosed within walles, who is of suche greatnes, that cannot be mesured, and containeth all thynges. This is euen it, that he hymself beareth witness of, speaking by Esay his Prophete, heauen is my seate, and earth is my foote stole. What house wil ye buyld for me, sayeth the lord, or what place is for my repose? Hath not my hande made them all? Thā had god, who made all thynges, rest in hymselfe, before he made all. And if he take rest any where, he resteth not in houses made by man. srynge that heauen is a seate for him, & the earth his foote stole: but his delite is to reste in quiet herbes, and such as be alwayes readye at commaundement of the holy gost. Wherfore the, whose conscience is polluted with vicious lyping, he defileth goddes temple. And who that putteth them to busynes, whiche be alreadye at commaundement of his holy spicite, he polluteth the temple of the Lord. And lyke as he offendeth not Moyses that preferreth Iesus, neyther breaketh he Moyses lawe, that placeth it behinde the gospel, euen so doeth he not he violate this temple, that preferreth therro a spirituall temple, wherein god is more delited. For it is but reason that shadowes geue the better place, which putteth now herselfe forth to lycht. It is meete, that that thyng whiche of it selfe is carnal, geue place to that, that is spirituall. This vndoubtedlye is the very immutable will of God, and for this cause sent he downe his owne sonne alone vpon earth, he sente also the holy goste, to thintent the lycht of

truth in his gospell myght cum abrode to all manner people.

Ye stiff necked and of uncircumcised eares and eares, Ye haue alwaies resisted the holy ghost: as your fathers did, so do ye. Which of the prophetes haue not your fathers persecuted? And they haue slayn them, whiche shewed before of the coming of that iust, to whome ye haue now betrayed, and murdered. And ye also haue receyued the lawe, by the inspiration of angelles: and haue not kept it.

The text.

But ye persisting obstinately in defence of that, whiche of it selfe is carnall, now rebelle, as ye were wonte, agaynst goddes holy spirit, who called you now long ago, stubburne people. And yet thinke ye your selues to be Israe- lites, & the chyldren of Abraham, because ye haue a pyece of that kynne whiche couereth your pryue membze, circumcised, whereas your heartes, as well as eares, are left uncircumcised. But they shalbe from hencefurth, the true chyldren of Abraham, that be in hearte cleansed of all wicked besyes, that kepe theyr eares obedient to goddes commaundementes, and so purged of grossnes, as touchyng carnall vnderstandyng, that they maye perceyue the spirituall meanyng of the lawe. For lyke as your fathers by reason of theyr grosse vnderstandyng and dull hear yng, resisted alwayes the holy ghost: euen so did ye also, not vnlike in condicions to those your auncestours, neuer leaue of your euyl speakyng, and doyng agaynst the holy ghost, as it of late appeared in Iesus of Nazareth, whome ye crucified, and nowe in his Apostles. Howe often hath your fathers rebelled agaynst Moyses? Why maye not I call them your fathers, whome ye folowe in condicions? whiche of al the Prophetes hath not your fathers persecuted? And those that propheted to you of the iust to cum, by whome alone al shoulde be iustified, haue ye not onely punished, but murdered also. Ye hated them that tolde you of his cumyng, and when he was cum, & persoumed all that they before had tolde you, ye not onely refused to embrace hym, but vpon a false impeche- ment, ye put him into Pilates handes, & brought him by meane of his sen- tence, vnto a more shamefull and mischeuouse death, then yf ye your selues had had the persoumance of the acte, all in your owne handes. And al this do ye vpon a pfecte to defende the lawe, whereas neyther your elders obser- ued the lawe, whiche was deliuered them by aungels, neither you that of late dayes put hym to death, whom the lawe hath promysed and appoynted, and now besydes do persecute hym, whom ye haue slayn, enuyng your selues the gyfte of eternal saluacion, whiche is profered you: and procuring your owne bitter destruction, which ye without cause laye to our charge and to Iesus of Nazareth.

Which of 3 Prophetes haue not your fathers persecuted?

¶ When they heard these thynges, they beuies claued aunder, and they gnashed on hym with their teeth. But he beyng full of the holy ghost, looked vp stedfastly with his eyes into heauen: and saw the glorie of god, and Iesus standyng on the right hande of God. And sayd: Beholde, I see the heauens open, and the soune of man standyng on the right hande of God. Then they gaue a shout with a loude voyce, and stopp'd their eares, and ran vpon hym, and stoned him. And the witnesses layd downe theyr clothes, as a founge mane lecte, whose name was Saul, And stoned Stephen calling on & sayyng: Lord Iesu receyue my spirit. And he knelyd downe and cryed: Lord, laye not this charge to theyr charge. And when he had thus spoken, he fell a slepe.

The text.

This oration of tate so truly tolde them, and so frankly spoken, soze cha- fed al their mindes, that met in counceill togyther, insomuch that theyr heartes were euen readye to breake in sounde, and gnashed theyr teeth agaynst hym

The paraphrase of Erasmus vpon

hym. But Steuen as one undoubtedly replenished wth the holy ghost, was nothing at al in mynde troubled by them, but in a rebines to suffer death, cast vp his eyes, according to Iesus Christes example, to heauenward, from whence all helpe & succout for a christen man, is to be looked for, and desired. Then was forthwith this valiant champion strengthened agaynst the conflict, whiche was a cummyng. Heauen opened, and the gloie he saw of god, and Iesus whome he professed, standing on the ryght hande of his father. And this vision kep^t he not close and secreete from the multitude, although they wer wickedly bent. For it wer not expediente for mannes malice to suppress the goddes gloie. Beholde, he saith, I see heauens open and the sone of man standing on the ryght hand of goddes maiestie. It wer a profitable thynge, here to consider the maner and forme of this his iudgement. Faultes wer laied in agaynst him. He made answer to the al. And beyng but a young man, he alleaged for himselfe, both testimonies of the law, & of the Prophetes. They were vanquished in their accion by pithy reasons. There was nothing here spoken by hym of god, but godlye, nothing of Moyses, but honorably, of the lawe nothing, but according to the meaning therof, of the temple, nothing contumeliously. And yet their hartes for anger, were a breaking in sundre, and they grinded their teethe together, lyke woode men and frantike. So loth were they to see their owne gloie dymnished, and his gloie published and praysed, whose gloie alone, god woulde haue openly declared to all men.

And the
turned
loved not
their clothes
at a young
mans seere,
whose name
was Saul:

If he hadde praysed Moyses or Abraham, they woulde haue forborne hym: but now that Iesus should be aloue, that he should stande on the ryght hande of god, lyke as Dauid propheted, that coulde not they abide. But as they had be all stryken thā, or turned into a fury or madnes, they stopped their eares agaynst so hollosome doctrine and communicacion, and ran al at once vpon Steuen violently with outragious cries. And as though he had ben thā comit, and condemned for blasphemie, they cast hym oute of the cite, expelsyng in this one poynte alone, Moyses lawe: and there they stoned hym. And the witneses, as though they had gotten the vpperhande of hym, whose betwytte was after Moyses lawe to cast the first stone, so thintente they myght the redier be to that cruel murder, laied downe their garmentes at a young mans feete called Saule, who than of ignoraunce, and loue towarde his countrey law, fauoured & wicked parte. Soone vpo this they began to stone Steuen, who neyther contended agayn, neither spake woordes to the of any reproche, but made to hym, whome he had seene, his inuocacion, and sayde: Lord Iesu take to the my soule. Therby mayst thou knowe hym to be Iesus disciple. For in lyke maner sayed he vpon the crosse: father I commend my spirite into thy handes. After this, whyle the stones flygh on euery syde, and he was kneeling vpon the grounde he cried out aloude with an highe voyce, and an inwarde great affection of mynde, and sayde: lord, laye not this vnto their charge, for they knowe not what they do, howe playnly doth the seruaūt expresse his master. This was the laste woorde before his deathe, after the whiche he departed this lyfe, as it were with a sounde slepe in the lord, in whome whosoever dyeth, both not dye in very dede, but falleth into a slepe and shall agayne, after he hath taken his pleasaunt rest, awake to lyfe euerlasting. It seemeth as many as be trewe christians, to dye in such a mynde. And so Steuen ryght well agreyng to his name, deserued first of all, the crowne of martyrdome,

Lord, laye
not this
charge
to their charge.

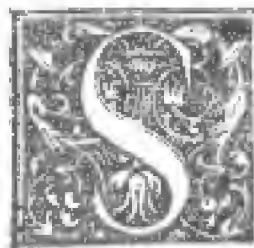
and

and offered vp to the Lorde, the first fruytes of sacrifice, that wer seemely for the gospell.

The. viii. Chapter

Saul consented vnto his death. And at that tyme, there was a great persecucion against the congregation, whiche was at Iherusalem. And they wer all scattered abroad throughe out the regions of Iewry and Samaria. But deuoure persons dydded Steuen and made greate lamentacion ouer hym. As for Saul, he made hauocke of the congregation, & entered into every house, & drew out both men and women, & thrust them into prison. These fore, they that were scattered abroad, went euery where, preaching the worde of God.

The text:



Some there were among that multitude, whiche were not thā perswaded that Iesus was the sonne of God: and so by meane of suche ignorance, their offence was þ lesse, though it excused the not of murder, for as muche as they, beyng so blinded of their owne inordinate despyres, had leaue to auenge, then learne the truth. Yet of al other, none were lesse to be holden excused, than the byshoppes, scribes and phariseis. Sum agayne there were, whiche of very ignorance, not of any malice, beleued that it was a pleasant sacrifice to god, to dispatche the worlde of them, whiche went aboute to subuerthe the lawe that god had left to man. Albeit charitie of þ gospel excuseth, yea those thynge, whiche cannot be with man excused. Amongest those þ of playn ignorance did a mylle, & of no malicious mynd, Saul was accompted one: who was borne in þ Isle Cypres, a young man, fauouring Moses lawe exceedingly, whiche afterwarde became of a rauenynge wolfe, a meke lambe, of a cruel persecutor of Christes gospel, an egre defender of the libertie therof. But stones verely cast he none that tyme at Steuen, but was assentynge to them, that had condemned and stoned him, and for this purpose kepte he their garmentes, that he might be accounted one amongst the rest of them that stoned him. And yet were not the malicious Iewes quieted in their myndes, with the murder of this one person, but a wonderful great persecution begūne sone after to rise against þ church of Christ whiche than was at Iherusalem, in somuche as al they were scattered into sondry coastes of Iudea, and Samaria, laupng the twelue apostles whiche were more constante in mynd, and steadfast, than other were: neyther coulde the malicious Iewes ought do agaynst them, no more coulde they agaynst the other, but vpon Iesus the lordes sufferance. The lorde had permitted them in tyme of persecucion, to fly from cite to cite. And this they flyng proceded not so muche of anye feare the disciples were in, as it came of the will & ordinaunce of god, that of their teachynges, as it were of seedes cast in many places abrod, a plentifull haruest myght the soner com forth, in Christes religion. The twelue apostles and no moo, like faithful shepherds, thanke not awaye for all the great flozme, but abode still by it at Iherusalem. But sum well disposed persones, because they perceyued Steuen vnmoghely oppressed by subornate witness, caused the dead body to be buried. Of suche a godly loue or affectiō was Ioseph moued, and Nicodemus, to provide diligently for the lorde Iesus funeralles: but Steuens death was celebrare after the Jewishe facion or maner, with weapyng and wailynge of good men.

And at that tyme there was a great persecution against the congregaciō whiche was at Iherusalem.

The paraphrase of Erasmus vpon

As for Saul
he made ha-
uoke of the
congrega-
on. &c.

For Christen people taketh the death of suche that dye for Christes glory, to their greate Joye and comforte, and as it were for the victorie of goddes enemies: and yf there be any teares shedde, it is not for his sake that is dead, but eyther for suche manquellers that purchaseth them selues helie, either els for Christes flocke being destitute of a necessarie shepherd. In these daies Saul, whiche had befoze declared at the stoning of Steuen him tryal of his zeale, began of a great displeasure y he had conceyued against the Christians, lyke an hungry woulfe, that tearerh in peces, & scattereth abrode a flocke of shepe, eue so to wast goddes congregacion, pursuyng them that fledde, searching them oute that lay hid, walkynge aboute to euery house, and wher he thought any to be of Christes professio, furiously there rushed he in haling men and lyke- wyse women into prison, moze cruell (the trueth to say) then were the priestes & Scribes, of the which none at al put women to any trouble or busines. This did that yong man of a good zeale, but of a noughet iudgement. And therfoze kepte the lord his cruelle and racyng minde within suche limites, that it was not polluted w any murder. Whiles this persecucion was a doinge at Hierusalē, suche as were dispatched, though that feare draue them far of, from one place to a nother, yet ceased not to blase abrode Iesus of Nazareth: & in theyr walking al aboute Iudia, sowd here & there, as they went, the seede of y gospell, for y which selfe same purpose, y lord had suffered the lo to be scattered.

The text. ¶ Then came philip into a cite of Samaria, and preached Christ vnto them. And the people gaue hede vnto those thynges which philip spake, with one accorde, hearyng and seying the miracles, whiche he did. For vncleane spiritēs cryng with a loude voyce, came out of many that wer possessed of them. And many taken with palpes, and many that halited, wer healed. And there was great ioye in the cite.

Among whome was also Philip, one of the seuen deacons, in oydre nexte vnto Steuen. This Philip being far dyuen from Hierusalē, went down into a cite of Samaria, which selfe same cite is called Sebaste. And thither lyke- wyse had euen befoze, a certayne fame of Iesus name of Nazareth, of whom Philip preached dyuers other thynges that were not there spoken of befoze, as how he was crucified, and had risen the thyrde day after, to lyfe agayne: and furthermore whan he had been conversant the space of fourty dayes with his disciples, ascended into heauen, and how he had from thence sente downe to his disciples the holy ghost, and that all that would from thenceforth beleue in his name, should haue prouided for them euen at hande, their saluacio. The vulgar people among the Samaritēs (for of al other those did mooste alwayes profit by hearyng the gospell) gaue good hede all with one accorde, to Philippes woordes. For that tale, that promysed all men saluacion, was wel worthy to be fauoured, and moze the that, the miracles which were not a few in number, wrought by Philip, affirmed his woordes to be trew. For deuilles out of many, whiche wer possessed of vncleane spiritēs, euen at his inuocation of Iesus name, wente forth with a loude crye, declaring that they went not forth willingly, but that they wer enforced by vertue of that healthful name. Yea and that was moze to meruaile at, many that wer taken with the palsey, and diuers other that were lame, recovered health. For these causes the whole cite in eache degree and state, was wonderfully glad. ¶ He farther that they went from Hierusalē, and the nearer as their accesse was vnto the heathen

heathen, the more increase came of the gospel that they had sowed. Beholde howe much profited the Jewes cruelty. Philip of a draco, became an apostle, and for a fewer Hierosolomytes, whiche refused theyr teachings, whole cities gladly receyued the doctrine of the gospel. But the church feleth greater damage at their handes, whiche be ynge in themselves corrupted, taketh part with the church, then she doeth by them, that openly persecuteth her. And of this, example is here declared by, that we should take the better hede therby, of suche wolfes, that are wrapped in shepe skynes.

But there was a certaine man called Symon, whiche before tyme in the same cite bled The text.
with hercaste, and bewitched the people of Samaria, saying that he was a man that coulde do great thinges. Whom they regarded, from the least to the greatest, saying: This man is the powere of God, whiche is called great. And him they set muche by, because that of long tyme he had bewitched them with sorceries. But as soon as they gave credence to Philipps preaching, of the kingdome of God, and of the name of Iesu Christ, they were baptised, both men & women. Then Simon hymselfe beleued also. And when he was baptised, he continued with Philip, & wondered, beholping the myracles and signes, which were shewed.

A man there was amonge the Samaritans, called Symon, a deceyuer of the people, and a practiser of delusions and inchauntemetes, who, before that Philip came thither, practised in that cite, magicks arte, & by his counterfeyt miracles, & monstrous thinges against nature, had he made the Samaritans fonde on hym and folowe, who were besydes of their owne selues, superstitious, & muche inclined to deuyls inchauntemetes. By meanes of suche falsehood and deceyte, auauunted he him selfe before the simple and plaine people, whiche werlyghtly perswaded to supersticion, boasting that he was an excellent Prophete, vnto whom all the Samaritans from the highest to the lowest, gaue good hede. But nothyng had he done in Iesus name, and therfore they, as people astonied at suche monstrous sightes, whiche he eyther fained by craft of iuglyng, eyther els broughte to passe by helpe of deuyls, sayd: this felow is goddes owne right hande whiche is called mighty. Many a day had he bene with them, and long had he made them with his sorcery to dote vpon hym, and therfore when he had once gotte hymn selfe a name with the of great estimation, many one beleued hym in all that he taught. But after he perceyued Philip able to worke miracles in dede, & that more speedely then he coulde doo, and also more surely at thinnocation of Iesus name, and the Samaritans quite fallen from hym to Philipps beliefe, who brought the a gladson message of the kingdome of god, & of Iesus Christes name, not bragging of himselfe, as Simon dyd, but setting forth Christes glozy wth miracles right famously, and promysing eternall saluacion to all, that after baptisme once receyued, would professe that name, and saue many one as well men as women receiue baptisme: at the last Symon also hymn selfe receiued Christes sayth, and when he was baptised, begon to be of Philipps parte, more for ambicio and desyre of worldly praise and vaine glozy, then for any loue he bare to Iesu. For as he was perfyther sene in all artes magicall, so sawe he nothyng done by Philip, thorough suche manner falsehood and deceyte, wherfore when he behelde sum miracles set furth by hym, whiche were of no small wright and valour, (as be al welnyghe that enchauntes worke, as to make a dragon flyghe, or a strawe crepe,) but deuils to be caste out of a man with a worde, and men that were taken with a palsey to be deliuered therof at a word, he marayled much

But as soon
as they
gave credence
to Philipps
preaching.

Then were
baptised
both men &
women. &c.

The paraphrase of Erasmus vpon

therat, as a man greatly astonished by what feate subtilitie, or by what power might suche thynges be brought to passe.

The terte. ¶ When the Apostles whiche were at Ierusalem, heard saie that Samary had receiued the worde of God, they sent vnto them Peter and Iohn. Which whā they were cum, praised for them, that they myght receiue the holy goost. For as yet he was cum on none of the, but they were baptised onely in the name of Christ Iesu. Whā layde they their handes on them, and they receyued the holy goost.

But whan thapostles whiche than were at Ierusalem, had hearde tidinges how the Samaritēs, a sorte of carnall people, and the same not cleane voyd of idolatrie, had louingly receiued at Philippes preaching the worde of god, they wer right glad, and sent to them Peter and Iohn, the chiefe of all thapostles, to ratifye that, and see it well finished, whiche Philip had begon. These two being sent to ratifye that was begon, whan they had learned at their cōmynyng thytther, howe Philip had christened many one, gaue thanks to God. Philip, and those that were with him, made petition to the apostles in theyr behalfe whiche were christened, that they might receyue the holy ghost, & that suche that were censed than by baptisme of all their sinnes, might receyue the gifte of god also more largely, lyke as they had doe, whiche being altogether in a highe parlour, first befoze all other, receyued þ holy ghost. For as yet was not the holy ghost cum vpon any of them, sauyng that they wer onely christened in Iesus the lordes name. This authoritie to baptise, had the dragons geuen them, but to laye hande vpon the baptised, wherby was geuen the holpe ghost, was reserued vnto thapostles alone, and their successours. Thapostles than, as sone as they were desyzed, layde their handes vpon them, and they forthwith in a visibie token, receyued the holy ghost which endowed their spirites with liuely strength like vnto the fyre, and enriched their tounge with an heauenly eloquence.

The terte. ¶ When Symon saue that thorough laying on of the apostles handes, the holy ghost was geuen, he offered them money, sayng: geue me also this power, that on whome soeuer I put the handes, he may receiue the holy ghost. But Peter sayde vnto hym: thy money perissh with the, because thou hast thought, that the gift of God may be obtained with money. Thou hast neither parte nor fellowship in this busines. For thy herte is not right in þ sight of God. Repent therfore of this thy wickednes, & pray God, that the thought of thine herte may be forgiven the. For I perceyue that thou art ful of bitter galle, & wrapped in iniquitie.

Whan Symon the very same that was becom of a wicked enchaunter, no better a christen man then he was an enchaunter, perceyued that thapostles by laying their handes vpon them that wer baptised, gaue an heauenly gifte, bicause he would waunte nothing that might auauce himselfe, and his owne commodities, proffered them money, sayng: geue me this power also and authoritie, that whome soeuer I lay my handes vpon, may receyue þ holy ghost. This denish inchaunter thought that money might with all sortes of men, buyng every thyng to passe, beyng not to learne that who looketh for gaynes, must be at sum expence: his mynde was to bye and sell for gaynes. And here eftsones was an other springe of no litle myschefe in the church. Ananias and Saphira were punished for their dissimulation. And so was this an example to be repelled forthwith beyng Charly, whiche, yf it had ben receyued, shoulde haue utterly subuerted all sinceritie of Christes religion. Peter therfore declaryng to all other, what bisschoppes ought to do agaynst Symons

Symon disciples and folowes, made answer in this maner: It were better that this thy money that thou gost aboute to corrupte other with, were at the deuill, and thou together with all, whiche art now becum of thine owne seeking for, þ most wretched vntyffte of all other lyuing, for as muche as thou thinkest that the gifte of god (whiche like as he of his bountifull goodnes geueth to vs freely, so would he that we shoulde freely departe with the same to other) may be bought for money. Thou canste be here no partener of any benefite, nor haue any thinge to do with vs in this our office of preaching, or geuing the holy ghost, whiche we of a playne and a sincere minde to godwarde, haue taken in hand. For though thy body be dipped in water, yet art thou for all that, uncleane herein before god. But yf thou continue still in this thy noughtie and deceyfull mynde, nothyng shall thy baptisme auayle the. Wherefore than be soze for this thy noughty purpose, aske god forgiveness, if thou may in any wise cum by forgiveness of so outrageous a crime, whiche though it was not already in acte perfourmed, yet so haddest thou purposed it in mynde, that the leauing of it vndone, was not longe of the, and an yll example, of all other most dangerous brought in therby amonge the faythful of Christes congregation. God putteth suche in commission to dispece the giftes of his most gentle spirite, whiche be of a pure and sincere herte. I see plainly that thou art of no cleane conscience, but infected with porsenfull couetise and ambition, and tyed by meanes therof, with the bondes of sin. For the releasement wherof, pray thou must vnto god with weaping teares, that the great vengeance of his wrath, whiche thou hast through so haynous an acte prouoked, may not light vpon the.

This benefite is not right in the sighte of god.

Except the conscience of these thy maliciousnes, &c.

¶ Then answered Symon, and sayde: praye ye to the lord for me, that none of these thinges whiche ye haue spoken, fall on me. And they, when they had reueried, and preached the worde of God, returned toward Ierusalem, and preached the gospell in many citiees of the Samartitanes.

The text.

¶ Then Symon being more arrayed of goddes punishment, then he was for his will doyng penitent, sayde to Peter: bee yerather pray to the lord for me, that none suche mischies as ye haue rehearsed, betyde me. Here thou seest, Theophilus, two Simons: compared together: in thone is declared, what we ought to flye from: in the other, what is for vs to folow. After that Peter & John had well approued by their authoritie, and made vp all perfyre philippes preaching at Samaria, and had taught many thynges whiche they themselves had learned of their mayster Iesus, they came backe agayne vnto Ierusalem, and by the way, preached the gospell to many vilages and small townes of the Samaritanes, alwayes in hade with that, that their maister commaunded them to dooe.

Praye ye to the lord for me, þ none of these thysinges, &c.

¶ The anuell of the lord spake vnto Philip, saying: arise, and go toward the south vnto the waye that goeth downe from Ierusalem vnto the cite of Gaza, whiche is in the desert. And he arose and went on. And behold, a man of Ethiopia, a Chamberlayn, and of great authoritie with Candace queene of the Ethiopians, and had the rule of all her treasure, came to Ierusalem to worshipp. And as he was in his repaire home agayne, sittinge in his chariot, he read what the prophete.

The text.

Philip who was muche desirous that the gospell might cum forwarde, mette with an other pray. For good men be seldome withoute occasion to do

The paraphrase of Erasmus byon

good. For an angell of the lord priuily warned hym, and sayde: aryse & take thy Iourney forthward, and kepe the high waye that leadeth from Ierusalem vnto Gaza, I meane olde Gaza, whereno man now dwellerh, nigh vnto the sea. Whilp was ready at chancelles commaundement, and set forth on his way, as a man might perceyue in him a charefull courage, mete for a byshop to haue, as ofte as neede shall require to assure any to the gospel. But like as the better furth of interludes appeareth th time for his players to come and goe, euen so doeth here the angell moderate the sitting out of these two persons, and their meeting. For at y same tyme, as god would haue it, a certayne gelded man, being a Chamberlayne, toke his iourney: a person halfe maymed, in that he lacked his shewes, by reason wherof he was not a perfecte man of body, but right wyse for all that, and of a manly stomacke: an Ethiopian borne, blacke shyned, but our that he vnder some after beclothed with a garment of a labes fleece, immaculate, as white as snowe, and chaunge his naturall complexion in the fonte of baptism, a head officer to Candace quene of Ethiopie, whome he had made her tigh treasurer. Here sprake we of a sorte of people delicatly brought vp, by trafen of thyr excessse and superfluitie, which are well worthy to be in subiection to a woman. Riches is the nourisher of all superfluitie. This man of a deuout mynde, had taken his iourney towards Ierusalem. For y temple there was of so great renoume, that diuers nations, yea oute of far countreys, came, and brought with them sundry gyftes. In consideration wheroff, the pryests had muche disdain and hatred at them, that sayde this temple should be once destroyed. This chamberlayne meened well and godly, but so wile was he deceyued to seke in the Jewes temple for religion, whence it was euen than all ready to depart vnto the heathen. And as he was in his repayre homeward, sitting in his chariot, he mispent not the tyme in fables, or elles in slepe, but for the loue that he had to religion, was in readyng Esaye the prophete, declaring to vs where we ought to seke for Christ. For in temples is not he hydden, but in booke of holy scripture.

And behold
a man of C-
Ethiopia.

The text.

¶ When the spirite sayde vnto Whilp: go neare, and loyne thy selfe to pouder charret. And Whilp came to hym, and heard hym read the prophete Esaye, and sayde: vnderstandest thou what thou readest? And he sayde: howe can I, except I had a gyfte? And he desired Whilp, that he would come vp, and syte by hym. The renoue of the scripture that he read, was this: He was led as a shepe to be slayne: like a lambe dumme before his shearer, he opened he not his mouth. Because of his humblenes, he was not esteemed. But who shall declare his generation? for his yste is taken from the yfarth. The Chamberlayne answered, and sayde: I praye the of whō speaketh the prophete thozof hymselfe, or of some other ma.

¶ Soe han Whilp had here in his waye, mette with hym, the angell warned hym agayne priuily, and sayd: go to, and approche thou neare vnto this charret. Whan Whilp had made good speede thither, he heard the Chamberlayne readyng Esaye the prophete, and streyght thereupon perceyving his good zeale, and endevour vnto religion, sayde to him: vnderstandest thou what thou readest? Than answered he: howe should I vnderstand, a man as I am giuen wholly vnto temporall busines, except I had one to expounde to me the secret sence and meaning of the prophete? And with that desired Whilp, y he would step into the chariot, and sit by hym, that they might the more commodiously talke to gyther. Up went Whilp and sat by the Chamberlayne. Marke me how well doth Whilp here resemble a trewe preacher of the gospel, and how plainly

plainly in this chamberlayne, is such the heathen people described, as couet to knowe Christe. These must needs be wonderfull great increase of all godlynes, where the one hasteth in muche desyre to teache, the other hartely biddeth hym to his compaynie, desirous to learn. Here was nothyng done by chaunce, god did sette al in rule and order. For this chamberlayne happened for his parte, vnawares, vpon that place of the prophete, whiche described Iesus Christ.

This was the place of Esay: he was led as a shepe to be slayne, and as a lambe helde he his peace before the person that clypped hym, and not once opened his lippes. Because of his humblenes he was not esteemed. Who shall declare his generaciō. For his lyfe is taken awaye from the earth. This texte of Esay, whan Philip had repeated to hym, the chamberlayne was more enflamed with ardent affection to knowe whom the prophete spake of, and said: of whō, I praye the, speaketh the prophete these wordes, of hymselfe, or of ſū other. See how apte this chamberlayne was to learne. He had heard that Esay saye hymselfe was cut in pieces at commandement of kyng Manasses, with a wodden sawe, and ignorant was he not, that prophēcies saye sumtymes after suche sorte so doubtfull, that what seemed to be spoken of this person or that, after the historical sence, oftentimes myght after a more priuie or mysticall sence, pertaine to another. But easie is it to teache that person, whiche in suche wyse demaundeth.

Philip opened his mouth, and began at the same scripture, and preached vnto hym Iesus, and as they went on their waye, they came vnto a certayne water, and the Chamberlayne said: here is water, what doth let me to be baptised? Philip said vnto hym: thou belieuest with all thyne herte, thou mayest. And he answered, and sayd: I beleue that Iesus Christe is the sonne of God. And he commaunded the charer to stande still. And they wente downe both into the water, both Philip & also the Chamberlayne, and he baptised hym. And as sone as they were come out of the water, a spirit of the lorde caught awaye Philip, and the chamberlayne sawe hym no more. And he wente on his waye receiuyng: but Philip was found at Apatus. And he walked thowen vnto the colledge preachynge in all the cities, till he came to Cesarea.

Then Philip, as one that was ready with tyght good will to teache, opened his lippes, and begynnyng at this place of the prophete, expounded to hym byciely the principall poyntes of the gospell, that is to saye, that this person, whō the prophete spake of, was the sennē of god, throughe whome god had decreed, and by his prophetes promysed, frely to saue all that woulde put theyr trust in hym, and that he would for this cause haue hym to be doyne a gayne betw man of the virgin Mary. And whete the one natiuitie and the other cannot be in worde expresse, whether it be his eternall generaciō of his father, whiche from euer was withoute circumscripcion of tyme, or that he once had of the virgin, by the holy ghostes handyworke without mānes help, takyng so vpo hym mannes nature, that he departed neuer from his godhed, the prophete Esay seing this in spirite, and muche astoynd therat, sayde: who shall be able to declare at lengthe his generation? furthermoze that he was the true paschall lambe, for whose deathes sake, his father had appoynted to deliuer, not onely the Iewes, but al other nations also, from bondage of synne, and from death euerclastyng.

And therfore deliuered he hym into the handes of the priestes, scribes, phariseis, and head men among the people, who brought him afterwarde vnto Salate, beinge than iudge and lieutenant of the prouince, to whom he mighte

The paraphrase of Erasmus byon

he crucified. And for as much as his will was to dye for our sakes, no more
 sweet made he before him for his teachers sake, but as he had bene a shepe, suf-
 fered patiently al their moches, and al their punishments. But there hid he the
 puissance of his diuine power, and submitted himselfe for mans sake, to the
 lowest degre of humillite. The Jewes supposyng verely that he was none
 other thyng at all, than he seemed to be, condemned hym, and putte hym to
 death. This is it budoubtredly that the prophete speaketh of: In his humbly-
 nes is his iudgement exalted. An innocent is to death condemned, whiche
 shall cum once agayne on highe, and surmountyng all other, and shall
 iudge the quicke and the dead. But god the father hath called his sonne backe
 to life agayne the thirde daye. After what tyme of his resurrection, was he the
 space of forty dayes conuersant on yearth, bothe seen often, and felte of
 his disciples corporally, and than finally in syght of them all, liſte up he was
 into heauen. And the tenth daye after his ascencion, sente he downe from hea-
 uen the holy ghost, who in suche wyse inspired the apostles hertes and their
 toungues also, that they mighte without all feare, publishe vnto all people
 through out the world, Iesus of Nazareth, for the chiefe authour and foun-
 tayne of lyfe, and health euerlastyng, not by any helpe of Moyses lawe, but by
 saythe and baptisme. Of all these poyntes rehearsed, none theris, that Mo-
 ses lawe hath not in figures signified, that the prophetes haue not before spo-
 ken of, yea that Iesus hymselfe hath not taught and promysed. The chamber-
 layne, whyles that Philip was declaring to hym these poyntes of the gospel,
 with other many mo, was ware by chaunce, of a litle spring of water, fast by
 the waye, and sayde vnto Philip: why prolong we so great and weyghty a
 matter? See where water is at hande. Thou hast now enformed me, and I
 am allready. What shall Iet, but that I maye forthwith be chistened? Then
 answered Philip: theris no let at all, if thou stedfastly beleue, and hepe v-
 all thy herte, those thynges whiche I haue taught the. This promysse alone
 is vade at baptisme. Then answered the chamberlaine right gladly: I be-
 leue that Iesus is the very same Christ, whō the prophetes hath promysed, &
 I beleue that he is the same of god, for whose sake, all men haue professed the,
 health euerlastyng. Philip caused the chariot forthwith to stand still. It was
 a noble carriage, richly garnished, a sennely for hym that was an head officer
 to a barbarous queene. But downe also we must he come, that shall be founde
 mete for baptyſme, and strip himselfe naked of all garmentes. Bothe wente
 down into the water. and there Philip chistened the chamberlaine, a poore
 man, the riche, a simple and an abject, the puyſſant and mightie, a man in him-
 selfe right perfect of all his lynges, the vnperfect that lacked parte of his me-
 bres, a Jewe, the Ethiopian. So litle regarde here was had to maners per-
 sonage. There is no disagreeunce where is sayth in Iesus Christe, and cons-
 sent of mynde together in one accorde. After baptisme, there was neyther chā-
 berlaine, nor Ethiopian, but a newe creature. And as for Philip, as sone as
 he was come out of the water, an aungel of the lord toke him away, and moze
 of him sawe not this chamberlaine, neyther after desyred he to haue his tea-
 ching, bring once inspired with the holy ghost in baptisme: but as one righte
 glad at the hert, that he had learned Christes sayth, made an ende of his iour-
 ney, that he might at home like wyse publishe the name of Christe among his
 countrey men of Ethiope. Finally the aungell set Philip downe in the nexte
 cite

And as the
 ment on
 their waye.

with affone
 as thei were
 come out of
 the water.

ctie called Azotus, whence he came: and taking thence his iourney, in every place, where villiage or towne did lye in his waye, he preached the gospel, vntill he came vnto Cesarea, a citie in Palestine, where his dwellinge was.

The ix. Chapter.

And Saul, yet breathing out slaughter agaynst the disciples of the Lord, went into the high priest, & desired of him letters, to saye to Damascus, to the Synagogs, that if he found any of this waye, (whether they were menne or women) he might bring them bound to Hierusalem. And when he journeyed, it fortuned that as he was come nigh to Damascus, sodaily there shined rounde about him, a light from heauen, and he fel to the earth, and heard a voyce sayinge to hym: Saul, Saul, why persecutest thou me? And he sayde: what wilst thou haue me do? And the lord sayde: I am Iesus, whom thou persecutest. It is harde for the to kyke agaynst the paycke. And he both trembling, & affoord, sayde: lord, what wilt thou haue me do? And the lord sayd vnto hym: arise, & go into the citie, & it shall be tolde the what thou must doe.



While these thynges were in doing, Saule in all his plottednynges agaynst the Christians, expessed much crueltye, not onely wylthin the walles of Hierusalem, but where els he perceyued that the disciples, whiche were scattered abroad, had spred also the word of the gospel, purposyng than more and more with himselfe not onely to threaten them and to enprison, but to kill ad murder them in sundry wyse, wente vnto the high Bishop, to the intent that by authoritee of his anthozitee, he myght the sooner consume them: & desired to haue his letters of commission, not only to cities nigh thereabout where he had alreadye exercised his crueltye, but vnto Damascus, a citie in Phenicia, far of from Hierusalem, dyrected vnto the Synagoges of it. He does there dwelling, for that ende that he might, thoro we thre apde, at commaundement of the high Bishop, byng fast bounde to Hierusalem, whome soeuer he had taken faultie in this heresye, eyther menne or women. These and such lyke thynges was Saule moued to doe, of a plaine and no dissimbling mynde, supposyng wylth himselfe, accordyng vnto the Lordes saying, that his denouce and seruite herein, was pleasaunt to God. And therefore God suffered not his handes to be polluted wylth innocentes blood, but called hym abacke in the myddes of his rage. For when he was almoste at his iourneyes ende, not far from the citie Damascus, a sodayne light from heauen, shone about hym: and sodaynly, as he was fallen for feare vpon the ground, heard he a voyce, sayinge vnto hym: Saule, Saule why dost thou persecute me? Then Saule as one stricken w a great martuayle who he should be, that on hygh aboue, and so myghty, complayned of wrogg, as it were done by his fode, and in doubt whether he wrote some anngell, or els God himselfe, answered fearefully: who arte thou, O Lord? Then sayde he: I am the same Iesus of Nazareth, whome thou supposest to be deade, whertras I dooe liue & reigne in heauel. But thou in persecuciō of my disciples, and of my name, dost persecute me also, vniawares therof. But all thy labour is in vaine. For it shall be harde and paynfull for the, to beate thy heeles agaynst the paycke. For thy streping is not agaynst manne, but agaynst god, whose toll

The paraphrase of Erasmus vpon

no manne is habile to resist. Wherfore thine offence herin, is double the more, and nothing shalte thou p̄uaile thereby, and yet doesthy selfe a h̄erewe turne. Saule hearing this, trebled for feare, as one amazed, sayde: Lord, what wyllst thou haue me doe? By this answer, his errour appeared to haue cunnie of plaine ignorance, and of no malice. To instructe once suche persons, it were sufficient. But it was expedient that an high and fierce stomake, were plucked downe, and suche one that mynded nought els but to threaten and kille, were made astayed, to thentent he myght be easly taught. Than sayed the lord to hym: aryse and goo into the cite. There shalt thou learne what is for the to do. The lord stryeth man in suche a sorte, that it maye be for his health: so he casteth downe, that he may set vp, so maketh he them blynde, that he maye lighten them. Saule being in his cruell rage, was throwne downe headlong, but after that he became meke and ready to obeye, he was byd stande vp.

The text.

¶ The men whiche journeyed with him, stood amazed, hearing a voyce, but seeing no man. And Saul arose from the earth, and when he opened his eyes, he saw no man. But they led hym by the hand, & brought him into Damascus. And he was three dayes without sight, and neither did eate nor drinke. And there was a certain disciple at Damascus, named Ananias, and to him sayed the lord in a vision: Ananias? And he sayde: behold, here I am lord. And the lord sayed vnto hym: aryse and go into the street, whiche is called stryght, and seke in the house of Judas, after one called Saule of tarsus. For behold, he prayeth, and hath sent in a vision, a man named Ananias, cumming in to him, and putting his handes on hym, that he might receiue his sight.

Whyle these thinges were thus in doyng, the men that went with Saule, in his iourney, stood amazed, hearing certainly one talke to Saule, but seeing no man. Than Saule vpon good comforte that he toke hereof, arose vp. The firste step to vertue is to be set vp on foote. And beholde agayne an other miracle, although his eyes were open, he could not see. Than those that came in his company, lead him by the hande into the cite of Damascus. And yet was not he than forthwith admitted to the gyfte of the holy ghoste, that it should be noted of vs that came after for an example, howe it were not mete to laye hande forthwith vpon eache person, but firste to see them that are newely instructed, diligently tryed, and prepared by fastyng, & prayer. Wherfore thā, lyke as the apostles abode at Hierusalem ten dayes space, in expectation of the holy ghoste, so tarried Saule at Damascus three dayes, seeing none yearthlye thyng with his corporall eyes, but thynward eyes of his soule, were in ymeane space clearly illustrate: al that whyle receyuyng no foode, but his mynde was fed the meane time with heauenly doctrine. There was the same tyme at Damascus, a disciple, (for so were they thā called whiche had receiued the gospell,) named Ananias. The lord had picked out this Ananias, by whose handes his pleasure was bountoufly to replenish the saule w̄ giftes of his holy spirite. And therfore hym spake he vnto being a sleape, in his dreame, and sayd: Ananias? He on the other part anon perceiuing that god called him, made answer so I am here lord: as who sayth disclosyng a true christian herte, ready at all commaundementes. Than sayde the lord: arise vp and go thy waye into the street, whiche they commonly call stryght, and aske at Judas house for one Saule, who was borne in Tarsus. For so, there is he in prayer, supping to haue grace and liberall comforte from vs. At the very same tyme, Saul lyke wise as he was in prayer, thoughte ȳ one Ananias, had entred into ȳ house to him, and

And there
was a cer-
tain disci-
ple.

and layde his handes vpon hym, to thintent he myght receyue agayne his eyesight. Euen so the lord prepared in theyr mutuall vision eache one for other.

¶ Then Ananias answered: lord, I have heard by many, of this man, howe muche he hath done to thy church at Iherusalem: and here he hath authoritie of the hygh prieste, to bynde all that call on thy name. The lord sayde vnto hym, go thy waye, for he is a chosen vessel vnto me, to beare my name before the Kinges, and bynges, and the children of Israel. For I will shewe hym, howe great tribulation he muste suffer for my names sake. The text.

But Ananias soe afrayed at the name of Saule, who for his cruelty, was than muche spoken of among the christians, made answer: I haue hearde lord, of many one, howe soe this man hath byred thy blessed saintes at Iherusalem, and yet not so contented, but nowe is he hither come also, breyng put in authoritie by a strenght commission from the hygh byshoppes, to laye the at last in fetters, that call vpon thy name. Herteunto the lord agayne made answer: I knowe right well how ye my kynge are muche afrayed of that ravenous wolfe.

But there is no cause why thou shouldest feare. For that wolfe haue I charged into a right gentle shepe. Wherfore see thou go vnto hym boldly. For hym I haue chosyn to myne owne selfe, as a notable instrument, to carye my name before the heathen, before kynges of the yearth, and the children of Israel. What he hath done hytherto, was not done of malyse, but of a zeale to the lawe of his countrey. And forasmuche as of plaine ignorance, his iudgemēt called hym, sum tyme hath he shewed of his towardnesse, how earnest a defender of my gospel, I am lyke to haue of him, in tyme to cum. Hitherto hath he streuen against the professours of my name, being armed therunto with bulles from the high byshoppes, with the catynages, and with fetters for them. Herteafter more manfully shall he fight and stoutly, being armed but with my spirite, and gyfte with the sword of my euangelicall worde, agaynst all them that hate my name. For the glory and renowne wherof, far greater affliction shall he willingly suffer, than nowe of late he prepared agaynst you.

¶ And Ananias went his waye, and entred into the house, and put his handes on hym, and sayde: brother Saule, the lord that appeared vnto the in the waye, as thou wast cumming hither, hath sent me to the, to the intent thou shouldest receiue thy sight agayne, & be replenished with the holy ghost. And immediately there fell from his eyes, as it had bene scales: and he receiued sight and arose, and was baptized, and receyued meat, and was comforted. The text.

Ananias, well encouraged at these wordes, depatted thence, and entred into Judas house: he founde Saule praying, and layde his hande vpon hym, and sayde: brother Saule, the lord Iesus Christe, that appered vnto the in the waye, as thou wast cumming hither, hath sent me to the, to the intent thou shouldest receiue thy sight agayne, & be replenished with the holy ghost. Ananias had buth spoken these wordes, but there fell from the eyes of Saule in the same place, as it were certaine scales of a fische, & so recovered he his sight. And immediately he stode vp, and was baptised. After that, when he had receiued sum food, he was well strengthened. In this maner that excellent captayne of Christes gospel, & he that shoulde soone after, obscure the glory & renowne of other his apostles, receyued at the hand of Ananias, a poore and humble disciple, the holy ghost, before that he receiued baptism. But nothyng is done out of order, that is done at Iesus Christes commaundment, who Saule hadde for his teacher. For so had he gyuen his apostles authoritie, that he would

The paraphrase of Erasmus vpon

would neuerthelesse referre vnto hymselfe, the higheste authoritie of all the whole matter.

The tenth. ¶ Then was Saule certayne dayes with the disciples, which were at Damasco. And straightwaie preached Christ in the synagoges, howe he was the sonne of God. But all that heere hym, were amazed, and sayed: is not this he that spaketh thus, whiche called on this name in Hierusalem, and came hyther for that intent that he might bryng them bounde vnto the highe priestes? But Saul increased the more in strenght, and the more the Jewes whiche were dwelling at Damasco, affirming that this was very Christ.

¶ Then Saule being sodainly chaunged, abode for certayne dayes in company with the disciples, whiche were at Damasco. And without any further delaye, he begonne furthwith euen there, contrary to the bishoppes commaundement, to sette vpon the offyce that he was appoynted vnto by Christ. And he wente into the Jewes Synagoges, and published openly and frankly, affirming that Iesus of Nazareth was the sonne of god, for whose sake alone, all men shoulde haue professed them, accordyng to the Prophetes sayinges, health euerlasting. The Jewes, which knew of Saules cruel fiercenesse agaynst the Christians, by the rumoure that was hunted abroad, crying that they had gotten suche a valiaunt defendour of Moyses lawe, when they had hearde that he did so earnestlye preache Iesus name of Nazareth, they meruayled what had chaunced vnto the manne, that he was so sodainlye quite altered, and sayed amongest themselves: is not this the same Saule, who of late did all that euer he could, assaulte them that called vpon this name at Hierusalem, whiche name he blasphemeth abroad, and famously publisheth: and nowebut of late came hyther, purposely to take all suche persons, (yf he myght fynde any here) and to bryng them faste bounde to the highe Bishoppes, there to be punished at theyr wyll and commaundement? Howe cunneth this to passe, that he hath so sodainly cast of his Jewyshe conditions, and forsaken Moyses, and hath become a professoure of the crucified? But Saule, whome that name in breay dede than better agreed with, after that he once became of a troublesome person, a teacher of sobernesse and quiet libertie, so litle was afrayed at suche maner sayinges of the Jewes, that he being euery daye the better strengthened with spirituall comforte, comforted and muche troubled the Jewes that were dwelling at Damasco, affirming constantly, and prouing by the testimonies of holy scripture, that Iesus of Nazareth, whome he had before of ignorance persecuted, and byd nowe preache, was the true Messias that was promysed to the worlde, and that none other shoulde be doone hereafter, at whose handes the Jewes ought to looke for euerlasting health.

The tenth. ¶ And after a good while, the Jewes tooke counsell together, to kyl hym. But theyr sayinge was knowen of Saule. And they watched the gates daye and nyght to kill hym. Then the disciples take hym by night, and put hym thowse the walle, and let hym downe in a basket. And when Saule was come to Hierusalem, he assayed to comyle himselfe with the disciples: but they were all afrayd of hym, and belieued not that he was a disciple. But Barnabas tooke hym, and broughte hym to the Apostles, and declared to them, howe he had serued the Lord in the wyke, and that he had spoken vnto him, and howe he had done boldly at Damasco in the name of Iesu. And he had his conversation with them at Hierusalem, speaking boldly in the name of the Lord Iesu.

¶ When Saule had taken suche an interpayse vpon hym, many dayes at Damasco, no litle to the disciples joy and comforte, and not without a greate rumble

tumble and murmour of those, that did not than beleue, the Jews at length layed theyr heades in counsell together, to thintent that they might (by lyng in wayte for hym) slaye hym. ¶ What a nation is this that murdhereth men? Paule reasoned, taught, and banquished the Jewes with testimonyes of theyr owne lawe, as it were with theyr owne wepyng: But there was no thyng els with them, but conspiracies, strokes, prisons, stripes, and sondry kyndes of death. But this had the lord by promise, assured his well beloved seruantes of, that they shoulde not lose, no not a haire of one of their heades, excepte his father suffered it. The tyme was not than come for that excellent warrpoute to dye in the gospelles cause, he had than many battels beynde, to fyght for Chyestes people, many daungerous perylls were to come, for him to sustayne in fyght of battell, many cities and countreys were lefte for him to subdue by goddes holy worde, and to call vnto Chyestes peke. Wherefore Paule, as it was goddes wil, had warnyng that y Jewes laye in wayte for hym, insomuche that they kept the gates day and night in watche for him, that he should not away escape, but that they would kill him. To bring this acte to passe, they had procured them ayde of the Lieutenaint of the cite, who was the debytie of kyng Aretas, so thintent that yf they priuey watche had not well proceeded to theyr purpose, they woulde neuertheless openly & by force slay him.

They had
chose the gar-
rice day and
night to
kill hym.

The disciples than, conceyving in their myndes, how that the lesse the person cared for himselfe, the more was he worthy to be saued, woulde not suffer so valiant a warreper in Chyestes worde, percythe. Wherefore they hydde him, and by night let hym go downe by a corde of the towne walles, in a basket. Euen so often tymes, yea, bolde and valiaunt capitaines do runne awaye, to thintent that they maye, accordyng to the prouerbe, be able to fyght agayne.

¶ What a woondre is it to see y couerle of thynges turned upside downe: Now lurkerh he in corners & starteth away, who a litle before with many sore threnynges persecuted: and now pionder they to saue Paule s lyfe, whome he before inuented crafty meanes to slay. After this, whā he was once come to Hierusalem, and would haue accompanied with the disciples, with whome y olde Saule was so well knowen, Paule as thā vnknewen, al were afraied of him, as the shepe of the woulfe: not trustyng his wordes that he was a disciple, rallyng well to thre remembraunce what crueltie he was wonte to expresse, in persecutyng Chyestes flocke. They suspected than that some priue voyles had beene doked vnder the name of a disciple. But Barnabas the Leuite, of whome we spake before, that knewe what was done concerning Paule, brought him to thapostles, before whom, he declared all the whole matter, how the lord had appeared vnto him as he was goyng to Damasco, & spake to him, and how sodely his mynde was chaunged, and how frākly and frely he had preached the gospel in Jesus name the lord. Thapostles reioysed thereat, and with their honeste reherſal, commended hym to the whole companie. So was he for a tyme, busylie occupied at Hierusalem, keepyng companye with thapostles, and disciples, & boldely there professyng, and preachyng the name of the lord, whiche he had of plaine ignoraunte, persecuted.

¶ And he spake, and disputed against the Grekes, but they went about to slay hym, whiche when the brethren knewe, they brought him to Cesarea, & sent hym south to Antioch. Then had the congregacions rise throughout all Jewry and Galile, and Samaria, and were conſolied, and walked in the feare of the lord, and multiplied by the comforte of the holy ghoſte.

The paraphrase of Erasmus vpon

And that did not he onely before the people of Hierusalem, nothyng afrayd of the reprochfull name of an Apostata, because he had swartured from the bishoppes trade in religion, but preached lykwyse Iesus name before the Gentyles, whiche for the great renowne of that cite, dwelled than at Hierusalem, and before the Jewes, whiche were bozne among the Grecians, traſſynge with them, and by verie testimonies of the lawe, prouyng that Iesus was the sauour of the worlde. But in no wyse coulde they abyde ſuche libertie of ſpenche, & therfore reſorted to ſuche, as they were wonte to do for ayde agaynſte him, whome they were not able in diſputacions to vanquiſhe, ſearchinge oute ſome waye to ſlay Paule. Suche bee their diſputacions, that are of Jewiſhe condicions. And euen than were prauie wyles alſo inuented to betrapp him withal, when that he leaſte thought vpon any ſuche daungier. After that the brethren knewe of this, leſt any thyng ſhoulde betyde hym othervyſe then well, they conueyed hym a waye vnto Ceſarea Philippi, whiche is a cite in Phenicia, and ſente hym eſſones thence vnto Tarſus, in Cilicia, where he was bozne. For by meanes of Pauls wanderyng about, and his leadyng from place to place, the goſpell well prospered. In the meane while, after the tyme of perſecucion was well ouerblowne, the congregation of diſciples, whiche than were diſperſed thoroughout all the partes of Iurye, Gaſſile, and Samarye, in the whiche cuntries principally taught the lorde, and where before all other places, he commaunded that his goſpell ſhould be preached, lyued at ſome reaſonable quietnes, takynge comforte eache one of other, thorough mutuall unitie and con corde: and what for the ſmalle regard they had to mannes threatnynges, and the dayly increaſe beſydes of theyr nuber, they were well edified in Chriſtes ſaythe, luyng in feare of the lorde, and replenished in tyme of aduerſitie with ſpiritual conſolation of the holy goſt. This was it vndoubtedly that the lorde had promyſed them: in the worlde ye ſhal bee well aſſured of trouble and aduerſitie, but in me ſhal ye haue quietnes of mynde, and ghooſtely comforte.

The xxix. And it chaunced as Peter walked thorough out all quarters, he came alſo to the ſaintes, whiche dwelt at Lydda. And there he found a cecelyng man named Encas, whiche had kept his bed eyght yeares, and was ſicke of the palſey. And Peter ſayd vnto him: Encas, the Lord Ieſu Chriſt make the whole: ariſe, and make thy bed. And he aroſe immediatly. And all that dwelt at Lydda and Saron, ſaw him, and turned to the Lord.

It befell that Peter, whyles he as a vigilant ſhephearde, of a ſtoute courage, wente abroad, trauelyng many countreys, nowe theſe to viſyte, nowe thoſe, came alſo vnto the holy ſaintes that dwelt at Lydda. That Lydda is a cite on the ſea ſyde in Paleſtine. There ſoule he one called Encas, who had layne bedded eyght yeares before. For he was taken with a palſey. Peter thā tyme mbyng the lordes commaundement, that what houſe ſoeuer they came into they ſhould heale the ſicke, ſo it were not ſytryng for bodely diſeaſes to raigue, where ſpirituall phyſicians be preſent, ſayde to hym: Encas, Ieſu Chriſt make the whole. Aryſe, and make thy bed. Immediatly vpon theſe wordes ſpoken, he roſe vp whole, and made his bed himſelfe. This was a token of perſyde health. When they ſaw him ſodainly made whole by vertue & power of Ieſus name, who had lainne bedded ſo many yeares, as many as dwelt at Lydda, & Saron, a towne on the ſea coaſte nyghe vnto Lydda, were conuerted to the Lord, and profeſſed the name of Ieſu Chriſt. And ſo of one
whiche

which was restored to his corporall health, were many a one moued to health of soule.

¶ There was at Joppa, a certain woman, named Tabitha, which by interpretation, *The text*
(is called Dorcas) the same was full of good works and almes deeds, which she did. And it chanced in those dayes, that she was sicke and died: Whom when they had washed, they layde her in a chamber. But fortūnlike as Lydda was nigh vnto Joppa, and the disciples had heard that Peter was there, they sent vnto him, desiring him that he would not be detained to come vnto them.

There was againe at Joppa, a disciple called Tabitha, which with the
Greekes signifyeth Dorcas, with þ Latynes Caprea, which name giue the
of the cleare syght of the eye. This woman had bene vertuously occupied in
all maner godlynesse, but chiefly in workes of mercy, wherewith she relieved
the poore. It befell the same tyme that Peter was busy in his office at Lydda,
that she dyed of the same disease that she had bene sicke of. And when they had
done with washing the dead corps, accordyng to theyr accustomed maner,
they layde it in a hyghe chamber for to be annointed. And for as muche as
Joppa was not far from Lydda, and the disciples had vnderstandyng that
Peter was there, they sent two men in message to him, desiring that he would
hondysafe to come vnto them.

¶ Peter arose, and came with them. And when he was come, they brought him into the *The text*
chamber. And all the wydowes stood round about him, weeping, and shewing the coa-
res, and garments, which Dorcas made, while she was with them. And Peter put them all
forth and knelt downe, and prayed, and turned hym to the body, & sayde, Tabitha, arise.
And he opened her eyes, and when she saw Peter, she said vp. And he gaue her the hand and
lifted her vp. And when he had called the saints and widowes, he shewed her almyghty. And
it was knowen thens out of Joppa, and many believed on the Lorde. And it fortuned that
he taried many dayes in Joppa, with one Symon a tanner.

Peter than declarryng in himselfe an example of a good shephearde, came
to them vndelayedly. After his cummyng within the house, they brought him
by into the chamber, to the intent he shoulde be moued at the sight of the dead
corps, to take hum pitie or compassion for her death. There stood about Peter
all the wydowes, who among other ministers, which were prayse worthy,
chiefly were commended for seruyng the holie in all their necessities: they
mourned her with weeping faces, which they let fall, moore of pitié toward
the poore whome she was wont to refresh with many good turnes, then for
her sake that was departed. Their weeping was then a sufficient openyng
to hym of theyr myndes what they desired to haue.

They called not to rehercall her good dedes, but brought forth to syght, the
coates and other garments, which Dorcas had already made to clothe the
holie withall. But this her inducement in doyng good, was by death interrup-
ted. Then Peter hauing in remembraunce Iesus example, where as he rap-
sed by the chiefe priestes daughter of the Synagoge; after the multitude of
those that mourned were first of all put out of doores, commaunded them all
to go forth. For the widowes were onely they that mourned. And weeping is
a let to prayer. And moreouer because that women, which of their owne na-
ture are weake spirited, shoulde not be troubled at the vsyng by of the dead
bodye, he would haue none of them to be present, but he all alone, prayed, kne-
lyng on his knees. For the holy ghost, by whom all miracles are wrought, is
not at all tymes in like force with man. But his vertue by prayer, is quickened,
like

The paraphrase of Erasmus vpon

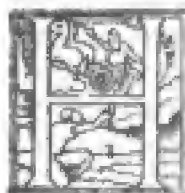
And turned
him to the
body & said:
Tabitha,
arise.

like as sayth is also: without the which no miracle at all is wrought. When Peter had made his prayers, and conceyued spirituall strength of the holye ghost, he turned hym to the bodywarde, and sayde: Tabitha, rise vp. Then shee, as the se wordes were spoken, awaked, as though shee had ben in a slepe, and looked vpon Peter. And after that she had behelde him well, late her down agayne. Peter than putting forth his hande: o ayde her withall, set her vp, beyng than on line and lusty. After this maner must they be liſte vp vnto godlines, whiche be of their owne felues weak: first of all muste god be prayed vnto, that he would take merrie vpon them. That donethey muste be taughte what to do, rebuked for their lyfe mispent, and exhorted to amende. Finally they muste haue ayde as Dorcas had, to be liſte vp by good example, to more perfection of lyfe.

When Peter had called the holy brethren and widowes, whome he before had bidden go forth, into the chambyre agayne, whiche were likewise their selues occupped in prayer, lokyng for the mercifulnes of the Lorde, he shewed them the woman on line for them all to beholde. That miracle was soone brynted abrode ouer all the cite of Ioppa, and caused manye one to beleue in Christ. For that is the very cheſte commoditie that cunneth of miracles. For it shoulde not other wyſe muche anaple to call one or two amongst so manye thousandes, that come by tymes into this worlde and departe theſame, vnto lyfe agayne, which muste neuertheles soone after dye. And this was an occasion for Peter to tarye manye dayes at Ioppa. For where shoulde he that liſteth for mannes soules abide more to his concentracion, than there as manye cunneth vnto his nette. All this meane whyle abode Peter the chiefe of all the apostles, and he that by reason of so gerate myracles whiche he hadde wrought, both was famous and mighty. at one Simons house, a tanner by his occupation.

The .x. Chapter.

¶ There was a certaine man in Cesarea called Cornelius, a capitaine of the Countie of Ieſaly, a deuoute man, and one that feared God with all his household, which gaue muche almes to the people, and prayed God alwaies. The ſame ſabbe by a viſion ſuddenly (about the ninth houre of the daye) an angel of god cummyng in vnto hym, and ſaying vnto hym, Cornelius: when he looked on hym he was aſtayed, and ſayde: what is it Lorde? He ſayde vnto hym: Thy prayers, and thy almes are cum vp into remembrance before God. God now ſend men to Ioppa, and call for our Simon, whoſe ſurname is Peter. He lodgeth with one Sima a tanner, whoſe houſe is by the ſea ſide. He ſhall tell the, what thou ſhalt need to do. And when the angell which ſpake vnto hym, was departed, he called two of his household ſeruaunts, and a deuout ſouldier, of them that ſtayed on hym, and tolde them all the matter, and ſent them to Ioppa.



hitherto had none of the apostles bene conuerſant among the heathen, but by occasion was that chamberlayne whiche came from Ethiop, induc'd to Chriſtes religion. And yet ſum of the gentiles were the better, that they dwelt nere vnto the apostles. For in Cesarea, the moſte ſlopyng cite of Paleſtine, whiche to this was called Stratons caſtle, was a certaine manne named Cornelius, captayne ouer a band of men, whiche were of Iſtalie. This man, though he by trade of his aunceſtry, he were heathen, and by reason of his office, a man of armes,

armes, yet as one that desyred to be a christen man, he was a good lyner and feared god. Like hym was all his whole household. For it is comenly seene that the residue of the household, do frame themselves in condicions, like vnto the maister of the house. He in two poyntes chiefly, declared hymselfe meete to take vpon hym Christes religion, in liberally refreshing the neade, & poore, and in continuall prayer to the lord. He knowledged the true god, for that he learned, by reason that he was conuersant among the Jewes. He knew that his sauour was chiefly obtayned, by being beneficall to the poore, and by continuall prayer. It remayned alwaye certaine, that he whiche had alreedye abundantly ynough, shoulde haue more geuen hym. This man being in his prayer, not much before supper tyme, the nyenth houre of the daye, did euidently see in a vision, the angel of god cummyng towarde hym, and calling hym by name, Cornelius, as though he had ben familiarly acquainted with hym. But Cornelius beholding than the angel, and being sore afrayed by reason of the maiestie of so rare a personage, sayd: Lorde what arte thou? The angel answered: thy prayers are not spente in vayne, neyther yet thy almes dedes, wherewith hitherto thou hast earnestly called vpon god, to be mercifull to thee. For what thou hast bestowed to refresh poore, & lord vouchsafeth to counte it bestowed vpon himselfe: & he wyll reward thee in theyr behalfe, which are not able to requite. Wherefore thou hast not employed thy benefice on him that wil forget it. Thou hast done for thy parte accordyng to his wyll, he agayne on thother parte, will accomplishe that thy requeste, whiche thou hast continually by prayer, desyred. The lord hath heard thy prayers, because thyne eares were not stopped from the poore. Nowe therefore this must thou doo without delaye, that from hence forwarde the lord maye shewe vnto the, his bountifull goodnes. Sende sum of thy seruantes to the cite Joppa, and enquire there for a certaine man named Simon, and desire hym to cum speake with thee, this man in the eyes of the world, is not of any great estimaciō, but in the sight of god, highe in fauour by reason of his godlynes, and is otherwise called Peter. He hosteth at a certaine marines house in Joppa, whose name is Simon, a tanner by his occupacion, and dwelleth by the sea syde. Of this Peter, shalt thou learne what thou must do to obtaine saluacion. When the angel had this sayde, he vanished away. Then by and by Cornelius sent a couple of his household seruantes, and with them one that was a souldier retaynyng to hym, whose honest conuersacion and trustyenes, he hadde great proufe of, for not onely all Cornelius owne household resembled hym in godly liuinge, but there were sum souldiers also, that folowed the vertuous trade of their capitaine. And when he had shewed them all the matter and effecte, as touchyng his vision, he sent them to Joppa. These thynges were done in the euening.

A deuote
ma and one
that feareth
God.

On the morowe as they went on their iourney, and diuer hys vnto the cite, Peter went vp vnto the top of the house to praye, about sixth hour. And whē he was on hys knees, he woulde haue eaten. But whyle they made ready, he fell into a trance, and saue heauen opened, and a certayne vessel came downe vnto him, as it had bene a great nete hapt at the former tyme, and was let downe to the earth, wherein were all maner of foules footed beastes of the earth, and vermin, and wormes, and fowles of the ayre.

The text.

The nexte daye Cornelius messengers went on theyr iourneys. In those dayes, so meane an embasie as that was, had Peter the chiefe pastoure of Christes

The paraphrase of Erasmus vpon

Christes Church no disdayne at. And whan as they were almoste at Ioppa, Peter thesame time, as he was accustomed, had gon bp into an hyghe chamber to praye, almoste at the sytte houre, that is to say, about noone. And as he was an hungred in his prayer, he mynded to eate some meate after his long abstinence. And whyles that meate was a dresyng accordyng to Peters commaundement, he was rauished with the spirite of god. So chaunceth it specially with them, that vse prayer and fastyng. For god discloseth not his mysteries to the fulle belyes, and slouthfull persons. His vision was this. He sawe heauen open, and from thence a great vessel let downe to the earth, as it had ben a great sheete, knotted and fastened with cordes at euery of þ fower corners. For in olde tyme meate was sacred to the table in great brode lyuen clothes. In this vessel were all kyndes of fower footed beastes, and betwix which crepe on the ground and lyue on the earth, and byrdes that lyue in the ayre, as well vncleane as cleane, together indifferently. This was meate that the Jewes dyd abhorre, but yet was it thesame that Iesus longed after, whan he sayd to his disciples, profering him meate: I haue meate to eate þ yknowe not.

The text. ¶ And there came a voyce to hym. Arise Peter, kill and eate. But Peter sayed, not so lord, for I haue neuer eaten any thing that is common, or vncleane. And the voyce spake vnto hym agayne the seconde tyme: what God hath cleauid, that call not thou common. This was done the firste, and the vessel was receyued vp agayne into heauen. Whyle Peter also mused in himselfe what this vision (whiche he had seene) meant, beholde, the men whiche were sent from Cornelius, had made inquirance for Symons house, an floode before the doore: and called out one, and asked whether Symon, whiche was surnamed Peter, were lodged there.

Peter muche maruailling what this vision ment, a voyce spake and sayed vnto him: arise Peter, kill and eate. And although that the lord had warned his disciples that they shoulde make the Gentiles also partakers of his gospel, yet to thintent they shoulde the more boldly doore thesame, he againe was admonished by a vision. But Peter, as a Jewe, yet abhorring the meate that by the lawe was forbyd, sayed: Oh lord, god forbid that I shoulde eate any such meates. For vnto this day haue I dewly kepte the trade of my forefathers. For hytherto neuer eate I any meate that was suspended, or vncleane. To this, thesame voyce that had spoken before, made answer: that whiche God hath made cleane, thou whiche arte but man, call not it vncleane. After this vision had thus appered, to this ende, that he shoulde more certainly beleue it, strayght wayes the vessel was taken bp into heauen.

Then Peter beyng cumme agayne to his remembraunce, whyles he was musing with himselfe in a greate perplexitie, what this vision shoulde meane, and whether it were a dreame, eyther els some signification of goddes will, beholde those menne that Cornelius had sente, stood at Symons doore the tanner, and calling forth one of the seruauntes, enquired whether that one named Peter were hosted there.

The text. Whyle Peter thought on the vision, the spirite saye vnto hym: beholde, men seke thee: arise therefore, and get thee downe, and go with them, and doubte not, for I haue sente them. Peter went downe to the men whiche were sent vnto hym from Cornelius, and sayd: beholde, I am he whom ye seke, what is the cause wherefore ye are come? They saye: Cornelius the Captayne a iust man, and one that feareth God, and of good report among all the people of the Jewes, was warned by an holie Angel. to seke for thee into his house, and to heare wordes of the. Then called he them in, and lodged them.

But

But before that worde was brought to Peter, that some there were that would speake with him, and whyles he late imagining in his mynde, what the vision should meane, the spirite of god sayed to hym, (for god speaketh aliter sonday wyle to his electe) beholde thre menne stande at the doore and enquire for the. Therefore aryse and get the dower, and goe with them, nothing doubting: for I sent them. And then shalte thou vnderstande what the meanning of this vision is, that thou somuch must of. With that Peter went doونه, and came to the menne, and sayde, loo I am the very same Symon Peter whome you seke for. What is the occasion of your cummyng hyther? Peter boasted not of his vision, but required the heathens confession. For the benefyte of grace that cummeth by the ghospell, ought not to be thrust before them whiche ser nought by it, as in like maner it ought not to be denyed to the that are desyrouse of it. Than they answered: Cornelius whiche by office is a capitayne of a bande of menne, but yet a manne of good conuersation, and that feareth god, well credited and lykwylle esteemed, and reported as well of his owne household, as also throughout all Jewry, was warned by the apperance of an holy aungel that spake to hym, to sende for thee home to his house, that he myght receyue at thy handes knowlege what he ought to do to obteyne saluacion. Peter perceyving the visions to agree, and nowe vnderstanding what that voyce signified, which thysle had sayd, what god hath desired, that accompte thou not vnclean, had them cumme next the house. For it was euentide, and he lodged them. This was the first begynnyng of any conuersation betwene the Jewes and the Gentyles, whiche Gentyles by theyr owne accord, pyased to be partakers of the ghospell. But the Apostles dyd wisely in that they were not to hastye in the settinge forth of this matter, that it might be euident to all menne, that they dyd not rashly, but by the commaundement of God, receyue the Gentyles to the benefyte of the ghospell. Cornelius sent for Peter, but by the commaundement of the aungel. Peter came doونه and mette them, but not before he had commaundement by the vision. On the one parte, marke the earnest desyre that the Gentiles had to the gracyouse benefyte of the ghospell, on the other parte the chetefulnesse of hym, and tradyness, that was desyrouse to saue all sortes of menne.

Beholde I am he to whome ye seke, what is the cause wherfore ye are cumme.

When called by them and lodged them.

And on the morowe Peter went away with them, and certayne brethren from Joppa, accompanied him. And the thyrde daye entered they into Cesarea, and Cornelius awaited for them, & had called together his kynsmen, and his special frendes. And as he charged Peter to cum in, Cornelius met him, and fel doونه at his feet, and worshipped him. But Peter, toke hym up saying: Stande vp. For my selfe also am a man.

The text.

The next daye Peter went to Cesarea, being accompanied with certayne chrystian men of the cite Joppa, that shoulde beare wytnes of those thynges that were for to be don. For theyr mynde gaue them, that sum good lucke was towarde, they wytt not what. In the meane tyme, Cornelius being very desyrous of saluacion, waited for the retourne of his messengers, that should bring with them Peter, and had called together as well his nigh kynfolkes as his other chiefe frendes, partly that moe myght be wytnesses of this facte, and partly also that moe might be partakers of so great a benefyte. But when as Peter entered into the house of this captayne Cornelius, he much reioysing therat for reuerence toward him, went forth to meete him, and falling

The paraphrase of Erasmus vpon

do vnto Peters feete worshipped hym : perceyuing to be in hym sum what more excellencie then was seemly for a manne to haue.

Thus ought Christ to be worshipped in his mynisters, but yet so, that the glory deuoe vnto god, be not attybuted to manne. Then Peter geuing example howe muche the preachers of Chrystes woozde, ought to abhorre ambicio, and the desyre of honoure, and howe smalle prayse ought they to challenge for those thynges whiche he done thorow the vertue of Chrystes name, suffred not this captayne to lye prostrate vpon the grounde, but embracyng hym in his armes, did lift him vp, saying: aryle, I am but a man as thou art. Goe vnto god this homage, for I am but his minister.

The text.

¶ And as he talked with hym, he came in, and found many that were cum together. And he sayd vnto them : ye knowe howe that it is an vnlawfull thyng for a man that is a Yewe, to company or cum vnto an Aliene: but God hath touched me, that I should not cal as any manne common or vncleane: therfore came I vnto you without delay, assure as I was sent for. I aske thetfore, for what cause haue ye sent for me?

It is an vnlawful thing for a man that is a Yewe, to company or cum vnto an alien.

And commenyng than in this wyse familiarly with hym, entred into the house together. Now hau they were cum into the inner house, Peter found there, a great numbze assembled together. Here conceyued he as a courtiers pastout good hope that he should haue great vantage. And so when Peter was set downe, he began, as an heavenly oratour, to speake to them in this wise, partly that those that came with hym, should not haue occasyon to be offended, and partly that he might stablyshe the captaynes household in that theyr cōsidence, whiche they had conceyued: you knowe that it is not permittid by the lawes, that a Yewe be either in househould, or that other wyse in company with aliens, men of a sundry kynde of religion, and not circumcised. Yet I being a Yewe, am not afrayed to do so, not yet despising eyther the trade or custome of my countrey, but folowynge herein the commaundement of god, that signified vnto me by vision, that I ought not to esteeme any manne, what countrey secuer he be of, to be vncleane, or hate worthy, for as muche as god taketh no man to be vncleane. For onely he maketh holy euery thing. I therefore steking to the commaundement of god, came hither without delay as soone as you sente for me, wherfor it is your parte to shew me what the matter is, that you sende for me. Peter speaketh to all, that he maye wyne them all, perceyuing that for this cause they were assembled together, that they myght all at one tyme, heare the gospel preached. Marke howe feately Peter playeth the pastours parte: for he dothe not communicate the high mysteries of the gospel vnto them, before he perceyued them to be desirous to learne.

For what cause haue ye sent for me?

The text.

¶ Then Cornelius sayd: this day about this houre, I faste sayng: and at the ninth houre I prayd in my house: and beholde, a man stode before me in bright clothynge, and sayd: Cornelius thy prayer is hearde, and thyne almes doores are open in remembrance in the sight of God. Sende men therefore to go to Joppa, and call for Symon, whose surname is Peter. He is lodged in the house of one Symon a tanner, by the sea side, whiche assure as he is come, shall speake vnto the. When sent I for thee immediately, and thou hadst well here, that thou art come, Peter therfore art he all here present before God, to heare all thynges that are commaunded vnto the of God.

Then Cornelius befoze them all, rehearsed howe the matter stode, saying: for what dayes passe I was here in my house fastynge, and earnestly in my prayers, about the ninth houre of the daye. And sodainly beholde a certayne man, whose countenance was full of maiestie, stood visibill befoze me, in a glistenyng

tening garment, and sayd vnto me: Cornelius thy prayer is heard, and thy liberall and bountifull almes, that thou hast bestowed on the poore, is not forgotten in the sight of god. Wherefore send to Toppa, and desire Symon, otherwyle called Peter, to come to thee. He is lodged in the house of Simon the Tanner, nere to the sea. Than sent I incontinent messaungiers of mine owne folkes vnto thee, which thing I had not been so bolde to haue enterprised, vnieste an aungell had so willed me. And I most hertely thanke you of your goodnes, that vouchesafed to come hether. Nowe therefore we are here present all of one minde, without hurt meaning towardes any man, as we take god to witnesse, very desirous to heare what god hath geuen you in commaundement to shew vs. For thauangel that put me in this confidence, promised me so: and we doubt not but you will so dooe, soasmuche as you also by the commaundemente of God, vouchesafed to come and common with vs.

Than Peter opened his mouth, and sayd: of a truthe I perceiue that there is no respect of persons with God, but in all people, he that feareth him, and worketh righteousness he is accepted with him. The teste.

Than Peter percepuing their vnfaigned meaning, opened his mouth, and began to speake in this wise: I doe tyght well perceiue that in the sight of god, one person is not preferred before another: but that in all countreys who that feareth god, and liueth like a good man vprightly to god and the worlde, is set by of hym.

Ye knowe the preaching that God sente vnto the chyldren of Israel, preaching peace by Iesus Christ, whiche is to be ouer all thynges. Whiche preaching was published throughout all Jewry: and began in Galile after the hapshene which Iohn preached, howe God anoynted Iesus of Nazareth with the holy gost and with power. Whiche Iesus went about doing good, and healing all that were oppressed with the deuell, for god was with hym. The teste.

So asmuche as I vnderstande that you are free from our lawe, and yet neuertheles that ye worship one god which is the true god, as we do: & that dailie ye offer thowoe prayer, sacrifice, and seeke hys fauoure by sacrificing of the nedye: For why this is thonly thyng that the lawe and prophetes doe teache. And although that god hath now at the last perfourmed that thing whiche he long sence promised by the mouthes of his prophetes, that he would sende Messias, that is to say, Christ shewing to þ Israelites his wil, now not by meane of any prophete, but by his only begotten sonne Iesus Christ, and profering them, thowoe faith & obedience to him whome he sent, remission of sinne, and that he eftsones wil be reconciled with them: Yet that notwithstanding by cause there is none other god but he, as wel of the Gentiles, as also of the Israelites, his wil is that this fauour be shewed to all men, who soeuer becometh the gospell. And I am assured, that the rumour of this thing being sparsed, as it is, thowout all Jewry, is heard among you also, howe that Iesus walked ouer all partes of Jewry, exhorting all men to repentance, bearing witnes that the kingdome of god is euen at hand. And chiefly hys beginning to preach, was about Galilee, after he had ben christened of Iohn, which was his forerunner, and openly bare witnesse of him, þ Iesus of Nazareth was þ lambe of god, that should take away the sinnes of the worlde, and that god had anoynted his Messias with the holy gost, whome he had seene in likenes of a dove, as tynnyng from heauen and resting on his head, and that it was onely he that should

Howe God
anoynted
Iesus of
Nazareth
with the ho
ly ghost.

The paraphrase of Erasmus upon

Christen all the faithfull, not in water, as he himselfe Christened, but with an heavenly power. And this our lord: Jesus also expessed in deades, walking thorowout all partes of Jewry, helping all men, not onely in teaching the heavenly Philosophie of the gospell; whereby the soule is healed, but also in curing the sick, casting out of devils, healing lepers, and resyring the dead; and to bee shorte, in helping all men whome the deuill by tyrannye kept vnder his poke. For as he onely was free from all sinne, so he onely was hable and of power, to vanquish the tyranny of the deuill, the whiche caryneth ouer them, that leade theyr life in sinne. For God expessed hys myght in hys sonne, whiche all Satans power was not hable to withstande. All these thinges being commonly spoken of thorowout Jewry, I am assured that you likewise haue heard, and doe beleue them.

The texts.

¶ And we are witnesses of all thynges which he did in the lande of the Jewes, and at Ierusalem: whome they slew, and hanged on a tree, hym God raysed vp the thirde day, and shewed hym openly, not to all the people, but vnto vs witnesses, chosen befor of God for the same intent, whiche hee cate and drinke with hym after he arose from deathe, and he commaunded vs to preache vnto the people, and to testifie that it is he, whiche is ordeined of God, to bee the iudge of quicke and dead. To hym geue all the prophetes witness, that thow his name, whosoeuer belongeth in him, shall receiue remission of sinnes.

But that you may more surely beleue this, we that were conuersaunte with him, both in house, and in all other places, as long as he, being man, liued among men, doe beare witness of al such thinges, as he did in all partes of Jewry, and in Ierusalem also, whome the high priestes, scribes, and Pharisees, with the consentes bothe of the nobilitie, and the commons, put to death, fastening him on the crosse, rendyng hym euill thanks for his many folde benefites employed on them. But God, by whose permission all these thinges were done so; the health of man, restoyed him to life the thirde day after his death, and endowed him with life euertlasting.

Whm god raysed vp the thirde day, and shewed hym openly: 1p. 3c.

To make this certainly to be beleued, he did personally appeare alieue, he was heard, sene, and felt also with the handes, not of al the people, as he had bene befor his death, but of certayne that were befor chosen witnesses by god purposely, of vs I say, vnto whom he appered after he had arisen from death, being conuersaunt on earth so wettie dayes: & we did cate and drinke with him, and he with vs likewise, lest we shoulde doubte in our myndes, whether his body were in very deede raysed or not.

And befor he went into heauen, he commaunded vs, whome he befor had chosen to this office, that we shoulde openly preache to euery man, and beare witness, that he was one, whome god had aduanced to hyghe estate and power, that in the ende of the worlde, he shalbe iudge of all, both quicke and dead. In the meane space a sure and an easy remedy is profered euery man, for all the prophetes long since with one consent prophesied the very same of him, that we teache, that it is onely he, in whose name remission of sinne shalbe geuen, not to the Jewes onely, but to all nations also thorowout the worlde, not by merite of their woorkes, wherein the Jewes put confidence, but by fapth whereby we beleue the ghospell, and by meane of the ghospell, beleue in Christe.

To hym geue all the prophetes witness. 1c.

The texts.

¶ While Peter yet spake these wordes, the holy goste fell on all them whiche heard the preaching. And they of the circumcision whiche beleued, were aduised, as many as came with Peter, because that on the Gentiles also was shewed our the gyfte of the holy ghoste.

ghoste. For they heard them speake with tongues, and magnified god. Then answered Petter: can any man forbid water, that these should not be baptised, which have receiued the holy ghoste as well as we? And he commaunded them to be baptised in the name of the lord. Then prayed they him, to tarry a few dayes.

Petter had not yet made an ende of hys tale, and beholde the holy ghoste vnto they descending from heauen, came on all that had heard, and beleued the apostles wordes. Which thing made the Jewes, that were conuerted to the gospel, and had come in Petters company from Ioppa, to beare witnes to those thinges that were for to be done, astonied thereat, mervelling that the gracious gift of the holy ghoste, was also powred furthe vpon the Gentiles, which were not circumcised. For they supposed the promise of the Prophetes to pertain to the Israelites onely, whereas in very dede, the prophetes sayd before, that the spirite of god shoulde bee shed on all those, whatsoeuer they were that woulde call on the name of God.

For they
hearde the
heane w
tongues, and
magnified
god.

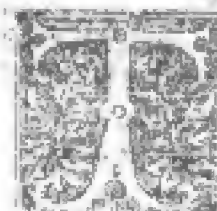
And the chaunce that folowed, exprest the meaning of this token whiche they had sene. For they began, in presence of all men that heard the, to speake diuers languages, praying much the bountifull goodnes of god. This so euident a token, was declared for the Israelites that were already present and circumcised, that from thenceforth they shoulde not sticke to call them, whiche were not circumcised, to be partakers of the saythe of Christ: it was likewise done for Cornelius frendes, to put them out of doubt that by their sayth, they were nothing inferiour to the Jewes, yea though they kept not the Jewes lawes. Here according to the pleasure of god, the ordre was chaunged, for first they which were newly instructed in the faith, had wonte to be chrystened, and afterwaies by laying handes on them, receiued the holy ghost. But here without laying of they handes on them, firste the holy ghoste was geuen, that the apostle shoulde nothing speke to minister that, whiche was of lesse estimation, seeing that god of his owne accorde, had giuen that, whiche was of more excellencie. Than Peter, as though that he woulde doe nothing without the consent of the Jewes, though he had already purposed it, sayd to them that came with him: Is there any man here that wil say nay, but that these men may be chrystened, albeit they bee not circumcised, which haue receiued the holy ghost as well as we? And when as no man sayde contrary, he commaunded the to be chrystened in the name of Iesus Christ. All this matter being happely finished, as Peter was making himselfe ready to returne to Ioppa, they entreated him to tarry with them a few dayes, for as much as they were very desirous to haue more perfecte knowledge of the gospel. Peter being thus intreated, was content to abide. For he knewe that the Jewes would scarcely brooke it, that he shoulde be in householde converseant with them, that were not circumcised.

The.xi. Chapter.

And the apostles and brethren that were in Ierusalem, heard that the heathen had also receiued the mercie of God. And when Peter was come vp to Ierusalem, they that were of the circumcision, contended against him, saying: thou wentest vnto men vncircumcised, and diddest eate with them.

The tenth.

The paraphrase of Erasmus byon



He runneth out of this fact, came ouer to the other apostles carers
 whiche reingned at Hierusalem, and to the carers of the bre-
 thren also, whiche were abrode in Jewry, that the gentyles
 had also receyued the woorde of God. For it was an harde
 thing to kepe this matter close, partly because this captayn
 was by reason of his office, of so great estimation, and partly
 again for that many were Christened together, either els because the Jewes
 were present at the dede dooming (for the chamberclaine that we speake of be-
 fore, when he was Christened as he rode by the waie, was alone without
 witnes, as one that had stollen the benefite of the ghospel from the Jewes)
 and partly also because it was doen in one of the noble cities of Palestine.
 But Peter knowing certainly that it would be nosped abrode, and that there
 woulde some Jewes rejoyne this his doing, toke diligent hede euery way,
 that he might not deserue any rebuke, forasmuche also as god had put thys
 in his mind, which had shewed him this vision thre times, because he should
 nothyng speke to dooe it. On the other parte, by reuelacion of the holy
 ghoste, he perceyued that messangers were come from Cornelius: whome
 he forthwith dyd not receyue into the house, lest he being a Jew myghte
 haue seemed to haue been desirous to compaign with the heathen, but spake
 to them at the doore, and before witneses asked them why they cumming
 was. Thys question he asked rather for the Jewes sakes that were pre-
 sente, then for hys owne. Besydes thys after he perceyued that the visyons
 dyd agree, bothe on the one parte and the other, he went thither, but yet not
 without the company of some Jewes, which were known to bee menne of
 good credence, who should beare witnes what were doē, and without whose
 consent he would do nothing, to the intent that by these meanes after ward, if
 any man woulde grudge at hys doinges, they, as witneses, might become
 proctours of his cause. Agayne when he was come to Cornelius house, he
 did not forthwith enter in, as a man desirous to talke with hym, but sente
 in woordes to hym that he was come, that Cornelius might meete hym and
 bring hym in: and yet was he neuerthelesse well assured, that he shoulde bee
 welcom. This captayne fell prostrate at Peters feete and worshipped him,
 which was to al the Jewes that were present, a great token to meruaile at,
 of his ready minde. Agayne in hearing of the al, he asked what his wil was
 with him, that he had sent for him, to the intent that the Jewes, whiche came
 with hym hearing the tale of Cornelius owne mouthes, might the better be-
 leue it. And finally the holy ghost came downe by hys owne accord, before
 that they had eyther made theyr prayers, eyther had their handes layde ou-
 er them, either they had receyued baptism. Neither yet did he vpo this, christen
 them, before he had comuned with the circumcised that were present. And
 expressed vnto them, that it were not mete to deny the baptism, whome god
 had endowed with his holy ghoste. This was that great wysdome of Peter
 being a pastoz, and agreeable with the ghospel. We well knowe the nature of
 the Jewes, howe muche they stode in their owne conceyte, because they were
 circumcised, and how deadly they abhored those that were not circumcised.
 This was the occasyon that he imagined all mystes to auoyde offense of a-
 ny manne. He was desyous to make the Gentyles pattakers of the gospel,
 but yet in suche sorte, that by the occasyō thereof, he should not lese þe Jewes,

And when
 Peter was

yf it

if it myght be. Now after that Peter had by chaunce returned to Hierusalem, where, by reason of the rumours, it was knowne howe Cornelius had been christened, they whiche were circumcised and had receyued the gospel, disputed agaynst hym, saying: wherefore dydest thou enter into the houses of the uncircumcised contrary to the tradition of our forefathers, and not consent with that, dydest also sitte at the same table, and eate those meates whiche are forbydden in Moses lawe?

cum bp sa
Hierusalem
they the
were of the
circumcised
contended
agaynst
dem.

¶ But Peter rehearsed the matier from the begynnyng, saying: I was in the cite of Joppa, praying: and in a trance I sawe a vision, a certain vessel descended, as it had been a great sheet, let downe from heauen by the foure corners, & it came to me. Into the whiche when I had cast my eye, I considered, and sawe fouerscore beastes of the feath, and beemur, and wormes, and foules of the ayre.

The text:

In this matier it becommeth not Peter to holde his peace, but he tolde all the matier euen from the begynnyng, howe as it had chaunced in this wise. Certes I durst not breake the lawe whiche we haue deliuered vs of our forefathers, but in this poynte folowed I hym, which is aboue the lawe. I was in the cite Joppa, fasting, and in my prayrs, that no manne euen suspecte it to be a vayne dreame. And when I had commaunded, (as very hungry enforced me) some meate to be dressed, I was in the meane time ravyshed, and in a trance sawe this vision. A great vessel muche after the fourme of a greete linnen sheete, knytte fast at foure corners, was let downe from heauē, and came to me. Whereupon when I had sette myne eye, being very hungry, I looked what maner of meate there was.

And there I sawe dyuers kyndes of fouerfooted beastes, besydes those that were noxious beastes, with other sondye kyndes also of beastes, that cecpe on the peathe, and foules of the ayre, whome the lawe by expresse commaundement, woulde vs to abstayne fro.

¶ And I hearde a voyce saying unto me: Arise Peter, & eat. But I sayed: not so Lord, for nothing cometh in vncleane, hath at any tyme entred into my mouth. But the voyce, and word, me agayne, saying from heauen: count not thou these thinges vnioun, whiche god hath clyensed. And this was done thre tymes: And all thre tyme by agayne me in heauen. And behold, immediatly there meete thre men all ready cum unto the house where I was, sent from Cesarea unto me. And the spirit sayed unto me, that I shoulde go with them without doubting. Moreover, these be men which accompanyed me, and we entred into the mans house. And he shewed us, how he had seen an angel in his house, which hadde sayd to hym, send men to Joppa, and call for Symon, whose surname is Peter: the which is hee whiche thou and all thyne house shalbe saved.

The text:

¶ Whyles I was looking on this, I hearde also a voyce whiche exhorted me that I shoulde not sticke to eate therof, and sayed unto me: ayle Peter, arise and eate. To whome I made than answer: God forbyd. For to thys daye hath no vncleane meate entred into my mouth. Than answered the voyce & sone in this maner: xall not thou, whiche art but man, those meates vncleane, whiche god hath purified. This vision dyd thre tymes appere. And afterwarde all those meates, which I thought worthy to be abhozred, were taken up into heauen.

¶ And after I was run to my selfe, whyles I reuolued in my mynde what this vision, whiche so often apere, shoulde meane, the spirit of god forthwith gaue me knowlege that there were thre me at þ doore where I habited, sent from Cesarea, that would speake with me. And the same spirit commaunded me that I shoulde not sticke to goe with them. I obeyed the vis-

The paraphrase of Erasmus vpon

on, and by the holy ghostes sendyng, I tooke my iourney to Cesarea, not alone, but I tooke the brethren with me, to beare witness of all those thynges, whiche I dyd, by the commaundement of god. And firstely we entred into the mannes house that had sent for vs. There he in presence of vs al, shewed howe that fewe dayes before, whyles he was fastyng and in hys prayres, at home in his house, he had seene an angell standyng before him in a glisteryng garment, when it was brode daye, and sayyng vnto hym. Cornelius, sende thou of thy seruantes to Joppa, and let them desyre Simon; otherwoyse named Peter, in thy behalfe to take the paynes to cum speake with the. We shall tell the those thynges, whereby thou and all thy household, maye be saued. I perceyuyng these visyons to had agreed on both parties; and perceyuyng farther howe earnest their desyre was wythout all dissimulation, beganne to teache them those thinges that our Lorde Iesus had willed vs to preache.

What he saide.

The cause.

Which I began to preache, the holy ghost fell on them, as he did on vs, at the begynnyng. They saye it to my remembrance, howe that the lorde sayed: John baptised with water, but ye shall be baptised with the holy ghost. For as muche (than as God gaue the lyke graces, as he dyd vnto vs, when we beloued on the Lorde Iesus Christ: what was I, that I should haue withstood god? When they heard this, they helde theyr peace & glorified God, sayyng: than hath God also to the Gentyles, graunted repentance vnto lyfe.

I had not fully finished my communication, but beholde the holy ghost cummyng from heauen, entred into them, in lyke maner as he at the firste tyme, had into vs: and they began to speake diuers languages, euen as we than spake. This was an euident token, that theyr saythe was approued before god. And euen than the very thyng it selfe shewed, what this hard blessing to vnderstand, that I had seene, did meane. For these were those same fourfooted creeping beastes, and fowles, whiche we that are circumcised, do abhorre, but goddes willis to haue them purifyed thorow our sayth, pra he well wot, that we take any thing as vncleane, whych the thorow sayth of the gospel, is made holy. And farther I remembered the wordes that the lorde spake vnto vs whā he was ready to ascende to heauen: John baptised in water, but you shall be baptised in the holy ghost. And we dye in the body in water, but it is not water that glurth saluacion, belesse by sayth we obtayne the stierre baptisme. And whan as the matter of it selfe in effect was euident enough, that they had receyued the baptisme whiche Iesus the lorde had promysed, and that the same fauour the thorow saythe, was employed on those whiche wer not circumcised, whiche we before had receyued: not because we had so deserued by keepyng of the law, but thorow our sayth, whereby we beleueh our lorde Iesus Christ, how coude I be agaynst the will of god, wouldest it for me to saye, that they shoulde not be baptised in water, whiche were thā already baptised in the spirite of god, sayyng that water is nothyng elles but a token of the grace that shall be geuen vs from heauen. But than wouldest grace gyuen them before, without our ministerie. So that to deny them to be baptised in water, had been nothyng elles, but to improue that whiche God had done. Whan they had hearde these his wordes, they helde theyr prync, and praysed god, sayyng: than the very thyng in effect is euidentlye declared, that god hath gyuen repentance, not to the Iewes onely, but to the Gentyles also, that they the by maye obteyne lyfe euerslastyng. And these

*What was
it, that I
would haue
vnderstand
god?*

these were the firste frutes of the Gospell that the church had of the heathen, by Peters procurement. For before him, none other durste so doo, but p[re]s-
s[e]p onely, and that also not without monition of an angell.

They also whiche were scattered abroad through the affliction that arose about Steuen, walked throughout into Iheruse, and Cyprus, and Antioche, preaching the word to no man; but whome Iewes only. Sum of them were which of Cyprus and Cyrenia: whiche when they were cum to Antioche, spake vnto the Grekes, and preached the Lordes Gospel. And the hande of the lord was with them; and a great number beleued, and turned vnto the lord.

The tenth:

For they that by reason of sore persecution after Steuens death were dis-
peried, wente from village to village; and from cite to cite, but all they
came to Phenice, and sum to the yle Cyprus; whiche lyeth righte ouer a
gynste Phenice, sum also scattered to Antioche, whiche denieth Phenice
fro Cilicia, preaching to euery man the doctrine of the gospell, whiche they
had receyued of the Apostles, and yet durst not they communicate it to anye
man, but those that were Iewes, not because they hated all menne besydes,
but of a certayne godly feare whiche they had, forasmuche as they thought,
that it was not lawfull to geue to dogges the holy, whiche to do the Lord
had forbydden them. About thesame tyme, arose by certayne men that
were conuerted to the faith, bothe parte in Cyprus, and parte in Cyrenia, which
clipping into the cite of Antioche, durste boldlye speke of Christus to the Gre-
kes, and preached our Lord Iesus vnto them, and they prospered, the
matter succedyng very well, as the wyll of god was that it shoulde do, who
gaue strength and courage to the letters furth of his name. For among the
also a great numb[er] that gaue euerdure to the gospell, were conuerted to the
Lord.

and I haue
of the lorde
was with
them.

¶ And whiche of these thynges came vnto the eares of the congregation, whiche was
in Iherusalem. And they sent such Barnabas, that he shoulde go vnto Antioche: whiche
when he was cum, and had seene the grace of god, was glad, and exhorted them all, that
with purpose of herte, they would continually cleaue vnto the lord. For he was a good
man, and full of the holye ghost and sapte: and muche people was added vnto the Lord.
When departed Barnabas to Celsus, for to see Sime. And when he had founde him, he
brought hym vnto Antioche.

The tenth:

The knowlage of this matter by noysyng of it abroad, from one to a-
nother, came to the eares of the church whiche was at Iherusalem. And
for this purpose I sent Barnabas, a man whiche was bozne in Cyprus, one
of such perfection, as was seemly for an apostle, was sent thither by the
apostles to see what was dooen there, and that he, yf he perceined it to be agree-
able to the will of god, shoulde allowe it by the authoritie of the apostles.
So great herde they toke in receyving the heathen to be partetakers of the
gospell, althoughe the apostles muche desyred that it shoulde so be; partlye
lesse that it shoulde be afterwarde called backe or broken of the Iewes, as
a thyng vnadvisedly or rashly doone, and partlye lest the gentiles shoulde
become muche mistruste themselves, in that that they had doon, as though
the lawe of Moyses must haue been their helpe and theyr staye. But after that
Barnabas was cum to Antioche, and perceiued that the Grekes had ob-
tained themlike fauoure of god thorow faith, without obseruation of the
lawe, as the Iewes had, he muche reioyced that the numb[er] of the faith-
full was increased, and exhorted them all, that they shoulde stande stedfaste here, &c.
in their

and exhor-
ted the all,
that with
purpose of
purpose of

The paraphrase of Erasmus vpon

they would
abundantly
cleare vnto
the 10. a. 3c.

in their purpose, and stick to god. For he was a good man, and replenished with the holy ghost. And therefore came it to passe by means of his preaching, that manye more did ioyne with the other number, that professed the lord. And because that Antioche is adioyning to Cilicia, the very nethermost of the place, moued him to seeke for Hauile, whiche was more meete for this office, than any other, forasmuche as he was chosen of Chaute to glorifie his name among the Gentiles, and princes of the reynth. For the disciples had brought hym to Cesarea, a cite of phenice, what tyme he fledde from Ierusalem, and thence he went to Tarfus.

Whom, after he had founde there, he brought to Antioche, because he hoped to wyne more by his means whiche was an apostle, specially chosen to this office, in so great a cite as that was, and so much frequented both of Grecians, and also Jewes.

The. xccc.

¶ And it chaunced that a whole yere they had their conuocation with the congregation there, and taught manie people: insomuche as the disciples at Antioche, were the first that were called Christians.

And so they continued together at Antioche a whole yere, with the congregation of the faythfull, that were there gathered together in a great number, as well of Grecians, as of Jewes, whiche was afterwarde much increased by accesse of no small multitude of people, gathered together by the preaching of Hauile and Barnabas, insomuche that they, whiche before were called disciples, (because the name of Christe was obious) at Antioche first were called of the principall author of their religion, all Christians that professed Christes doctrine.

The. xcix.

¶ In those dayes came prophetes from the cite of Hierusalem vnto Antioche. And there stood by one of them named Agabus, and signified by the spirit, that there should be great dearth throughout all the world, whiche came to passe in the Emperours Claudius dayes. Then the disciples every man according to his habilitie, purposed to sende succour vnto the brethren, whiche dwelt in Ieremy, which thing they also did, and sent it to the elders by the hands of Barnabas and Saul.

About this season certayne prophetes came from Hierusalem to Antioche, among whome, one, whose name was Agabus, standing by in the congregation, inspired by the spirit of God, certified them that there should runne great famine ouer all the whole world. The whiche came to passe in Claudius Cæsars tyme that succeeded Caligula. And because that the Jewes, whiche were converted to the fayth, and dwelled in Hierusalem, were for the most parte poore men, and partly had gyuen all that they had in common, and many of them by reason that they professed Iesus Christes name had been spoiled of their goodes by the priests, they provided that those whiche had abundantlye ynough especially amonge the Gentiles, and had receiued the gospel, should euery man geue a portion, and the money so gathered, should be sent to the chosen menne that dwelled in Ieremy, for their sustenance so that no manne was compelled to geue any thing, but that euery manne should geue that, that he could fynde in his herte with a good will to departe withall, according to the haile wyl of his goodes. And such as they had ordeyned, so was it don. And that same money was sent to Hierusalem by Paul and Barnabe to the elders, that they should distribute it as they thought beste, to those that had neede therof.

The

The.xii.Chapter.

¶ At the same time, Herode the king stretched forth his handes, to bee certayne of the congregacion. And he killed James the brother of John, with a sword. And because he saw that it pleased the Jewes, he proceeded farther, and took Petre also. Then were the dayes of smete breake. And when he had caught hym, he put hym in prison also, and delivered hym to fouer quaternions of soldiers to bee kepte, entreating allice castle to bring hym forth to the people. And Petre was kepte in prison. But prayer was made without ceasing of the congregacion, unto God for hym.



Whyle that Paule and Barnabas were occupied about this embassade, kyng Herode, whiche had before tyme beheaded John, and sente Chyslagarne to Pilate, apparelled with a white garment in a mockage, keepinge sope that thys sope of menne daylye encreased, and that the name of Iesus, kyng of the Jewes, was well knownen in manye countreies, thoughte it to appertayne to hys due tyte, that thys secte so growyng and dayly encreasyng, shoulde bee cleane vanquished: Sarbanas euen than woorking effectones by them, as by hys tooles, the same thyng whiche he before went about, but yet obteyning nothyng els therby, but that the name of Iesus was more gloryously set forth.

And the same tyme Herode the kyng stretched forth his handes.

26.

Therefore Herode practysyng hys regall and absolute power, sente certayne of hys garde with weapons, to lay hand on some of the congregacion that professed Iesus of Nazareth, Lorde of all thynges. And so he whiche in chopping of Johns head, had learned to behead good men, & those that freely spake the truth, did now likewise lay handes vpon James thapostle, brother to John, because he in those daies was esteemed of greatest autowrie amonges thother apostles, and commaunded hym to bee headed whiche stedfastly continued in professing the name of Iesus. And when he perceived that this cruel acte, did well please the Jewes, he heaped mischefe vpon mischefe, and commaunded that Peter shoulde bee taken, whiche was chiefe among the reste of thapostles, thinking that it woulde come to passe, that the shephearde byyng rid out of the way, the flocke myghte easily bee disperfed and scattered: vpon whiche consideracyon the Jewes had before slaine our lord Iesus, slaying their handes from thapostles. He would immediately & without delay haue put Peter to death, but onely y their Easter day, whiche was had in great honoure among the Jewes, was at hande, at which tyme y Jewes before had ben also asfayde to slea Iesus. Such is the Jewes deuorion in keeping their holy dayes. They are not afrayde to sacrifice an innocent mannes blood at the peoples requeste, but they are asfayde to breake their holy day, as though that he were nothing gilty of murder, whiche hath in harte prefixed to commyt murder. He than commaunded that Peter byyng thus taken, shoulde be caste into prison and for feare lest he shoulde any way escape, lyke as Paule had, he sente sixtene hardy men to kepe him lying in handes, to shunther that no mon might by force take hym away, for he had purposed, after the holy dayes to bring this sacrifice before the people, that euen thirsted for innocente blood. Lyke people lyke kyng, In the meane season neither refused Peter to goe to prison, hauyng

Then were the dayes of smete breake.

knowlege

The paraphrase of Erasmus vpon

knowledge before by god, that suche thinges shoulde happen, neyther made the disciples any conuocion against the vngodly cruelties of this tyrant, hauing well in remembraunce, howe the lord had commaunded, that they shoulde wishe nothing but well, yea to those that pursued them. Herode was not satisfied with imprisoning of Peter, ne with double chaynes, nor with once sower souldiers in armout, which in other times & cases were thought enough to haue the safe keeping of one man, for this purpose betely, that his cruell entente with so great diligence, might muche more awayle to the setting forth and encreasing of the glory of our sauiour Christ. In this wise Peter, whome the souldiers tooke diligent hede on, kept his holy day in prison. In the meane while the congregacion of the disciples, taking not a litle thoughte for theyr shepherde, neuer ceased day ne night to pray to god, that Peter might escape.

The text.

¶ And when Peter would haue brought him out vnto the people, the same night kept Peter betwene two souldiers, bounde with iiii. chaynes. . . and the keepers beefore the doore, & vnto the prison. And beholde, the angell of the lord was there present, and a light shined in the inhabitation. . . And he smote Peter on the side, and stretch hym vp, saying: arise quickly. And his chaynes fell of from his handes. And the angell sayde vnto hym: gird the selle, and hyme on thy sandals. And he dyd so. And he sayeth vnto hym: caste thy garment about the, and folowe me. And he came out and folowed him, and wote not that it was truly, which was doen by the angell, but thoughte he had seene a vision. When they were past the firste and the seconde warde, they came vnto the yron gate, that leadeth vnto the cite, which opened to them by the owne accorde. And they went out, and passed thence one strete, and forthwith the angell departed from him.

¶ And he held, & the angell of the lord was there present.

And when as Herode purposed to bring him forth before the people after the holy dayes were ended, as god would, the night before he shoulde haue been brought forth, Peter was a slepe betwene two souldiers bounde with two chaynes. The rest of the souldiers watched at the prison doore. And beholde the angell of god sodainly stode by Peter, and a wondrous light withal made al the house bryght notwithstanding that it was both a darke prison, and a darke night also, and smiting Peter on the side, reysed him, saying: Arise speedily. And forthwith, as soone as these wordes were spoken, the chaynes, fell from his handes. Then sayd the angell, gyde thy selfe, and put on thy shoes, and see that thou leaue no parte of thy apparrell here. When Peter had this doon, then sayd the angel agayne: cast on thy cloke and folowe me. In this wise Peter folowing the Angell his guide began to goe forth of the prison, not yet perceiuing that this was in very deede done that the angell bid, but supposing that he sawe a vision, as he had before scene. But after they had passed the first and the second warde, they came to an yron gate that leadeth into the cite, which by it owne accorde, opened vnto them, though it had many lockes and boltes vpon it. And when they were cleane forth, they passed on vntill they had gone through one strete of the cite, and then forthwith the angell vanishing away, left Peter, as sodainly as he before had comen to him.

¶ And they went out & passed.

The text.

And when Peter was come to himselfe, he sayd: Now I knowe of a suretie, that the Lord hath sent his angell, and hath deliuered me out of the hande of Herode, and from all the waylaynges of the people of the Jewes. And as he consydered the thing, he came to the house of Marye, the mother of one John, whose surname was Marke, where many were gathered together in prayer. As Peter knocked at the entry doore, a damoysell came forth

foorth the to harken, named Rhoda. And when she knew Peters voyce, she opened not the en-
try for gladnes, but came in and tolde how Peter stood befoze the entry. And they sayde
unto her: thou arte mad. But she affirmed that it was euen so. When sayde they: it is hye
aungell. But Peter continued knocking: and when they had opened the doore, and sawe
hym, they were astonied. And when he had beckened vnto them with the hand that they
might holde their peace, he tolde them by what meanes the Lozbe had brought him out
of the prison. And he sayd: god shew these thynges vnto James, and to the brethren. And
he departed, and went into an other place.

Then Peter looking about him, and perfectly knowing in what parte
of the citie he was, cumming to hymselfe, sayde: Howe I perceiue it is no
dreame that is done, but the lozbe pityng those that be hye, hath sente his
aungell, and hath deliuered me out of the handes of Herode, which had de-
creed to put me to deathe, and hath disappoynted bothe the cruell king, and
also the earnest expectation of the multitude. Then as he was in consulting
and deuising with hymselfe whicher he mighte moste safely goe, thinking
that he woulde make his disciples and felowes to be partakers of this hye
foyll chauce. went to the house of Mary that was the mother of John,
not the same John that was brother to James, but that was otherwise cal-
led Marke, in whose house many were assembled, praying with one assente,
for the deliuey of theyr passoure.

And when Peter knocked at the wicket of the gate whiche was towarde
the streete side, a litle mayden came foorth softly to harken what the mat-
ter was. Her name was Rhoda. Whome Peter perceiuyng to come to the
dooze, willed her speedely to open the dooze. When she heard Peters voyce,
being halfe amased for sooddayn ioye, did not open the dooze, but cunnyng
backe agayne into the house, broughte them woordes that Peter was at the
dooze. But they being well assured howe safe Herode had caused Peter to
bee kepte, answered to the mayden. Surely thou arte peyshe. But when
she continued stiffely affirming that it was true that shee had sayd, some
of them sayd, it is not Peter but his ghoste, or Angel that speaketh like him.
For they were of this opinion, that euery man hath an Angel to be his keeper
and guyde, whiche often tymes woulde take mannes lyues vpon hym.
But when as Peter still knocked, they opened the dooze, and when they
sawe Peter come in, they woondyed at hym. But Peter hearing the greate
noyse of those that reioyced that he was come agayne, beckened to them with
his hande, that they shoulde holde theyr peace, and harken without noyse
what he woulde say, lest that any manne shoulde perceiue the matter, that
had chaunced, by so straunge a vnaccustomed noyse that they made. When
silence was made, he shewed them all the matter as it had chaunced in o-
ber, howe the lozbe had broughte him out of the pylson by the guydyng of
his aungell. And looke, sayde Peter, that James the brother of the Lozbe,
be certified hereof (he was then bisshope of Iherusalem) and the reste of the
brethren, that they may bee partakers with vs of this ioye. In this wyse
the good God dooeth myre labueresse with myrth, and myrthe with labueresse,
that we shoulde not vitrely despayre. After Peter had spoken these wordes,
he forthwith departed thence, and went into an other place wheras he might
more safely bee hydde, for feare lest Herode, whose continuall enuicoure
in crueltie he had experience of, shoulde agayne espie hym out.

And as he
considered
the thing,
he came to
the house of
Mary - 26.

But Peter
continued
knocking.
27.

And he de-
parted and
went into
an other
place.

Alone as it was daye, there was no sill to dooe among the Iouidiers, what was the terte.
becum

The paraphrase of Erasmus vpon

become of Peter. When Herode had sought for him, and founde him not, he examined the keepers, and commaunded them to bee had away. And he descended from Iewrye to Cesarea, and there abode. Herode was displeased with them of Tyre and Sydon. But they came all with one accord, and made intercession vnto one Blastus the kinges chamber-layne, and desired peace, because their countrey was nourished by the kinges provision.

But as soone as it was day the souldiers, to whose custody he was committed, seeing the chaynes remayne whole, and that the prisoner was escaped (the doores being shutte) were soe amased, maruaillynge what was become of Peter. And Herode, when he had sente for Peter, to the intent that he might bring him forth befoze the people, and so to condemne hym to death, and founde hym not in the prison, after examynacion hadde of the keepers, commaunded them to warde, that he might at layfure put them to execution. But god euer mercifully tendering those that loue him, restrayned Herodes rage, as well prouiding for the safetie of the apostles, as also of the souldiers. So; it was not sitting that the safegarde of Peter should be occasion that the innocentes should suffer the paynes of death. And in the meane space it befel that Herode had occasion to take his iourney to Cesarea, a cite of Palestine. He was offended with the inhabitants of Tyre and Sydon, and did euen then purpose in his minde, to wage battayl againste them. But they hearing of that, repaired with one accord vnto hym, and first desiring the fauour of one Blastus, whiche was chiefe of the kinges priuie chaumbre, and obteyning the same, sued for peace, so; much as they thought it expedient for them to haue the friendship of him, being a king that dwelte so nere them. Because that their riches and welthynges in Tyre and Sydon, stood moste by marchaundysynge, and therefore it was thei commoditie and vantage, to bee at league with the countreys that adioyned nere vnto them, and that they coulde not wage battell, withoute thei greate hinderaunce, hauing not free passage for occupiers to carry out, and bying in marchaundises.

The text. And upon a day appointed, Herode arrayed him in his royal apparel, and sette him in his seate, & made an oracion vnto them. And the people gaue a shout saying: it is the voyce of a God and not of a man. And immediately the angel of the Lord smote him, because he gaue not God the honour, and he was eaten of wormes, & gaue vp the ghost. And the word of God grew and multiplied. And Barnabas and Simeon returned to Ierusalem, when they had fulfilled their office, and toke with them John whose surname was an ache.

After these matters were peaceably ended, when as vpon a certayne solemne feast, or high daye, that was by vowe kepte holy for the health of the Emperour, by occasion wherof the chiefe rulers of the whole countrey were assembled thither, the seconde day that the playes were kepte, (for they continued many dayes) Herode was speaking vnto the people out of an high place or pulpet befoze the people, hauing on hym a gorgeous garment that was very richely and coningly wouen and emboidered, with both siluer and also gold: when by the brightnes of the Sunne beames shynynge on the lapell & bosome of the kinges garment, by reason of reflection, glistered vpon euery mans eyes, that no man might abide the brightnes thereof: euen as it had been lightening, the multitude with flattery made a shout thereat, praying him, & sayde: the voyce of God & of no man, as though they had perceyued in him some thing to surmount mans excellency. Such flattery of people doeth often cause kings become tyrantes, when they are praised as goddes, that are scarcely worthy the name of man. And princes on the other part flatter

the voyce
of god and
not of a man.
et.

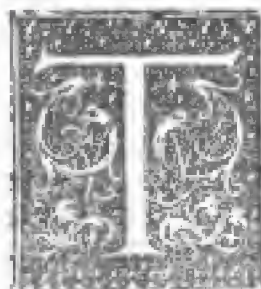
cer the people, exhibiting unto them the wayes to gaze upon, a vndeauily playes, and oftentimes by puttyng good men to death, as he before had obtained the peoples fauour by the death of James. And yet Herode for his parte refused not, nor abhorred this so vngodly flattery, but as a watched person, and one that should within short space after dye, reioysed to be called god. But the vengeance of god immediately lighted on hym, for straight wayes in presence of the multitude, before he came downe, the aungell of god smote hym, who, he looking backe sawe, because that he beyng man, had taken on hym the honour that cannot be communicate or parted with any creature, but is due vnto god alone. And beyng taken with a sodayne disease, whiche was as pleythy and holozouse as any myght be, dyed for the verale payne and anguyshe therof, within fewe dayes after, his body beyng eaten vp with vermyne.

And he was eaten with wormes, and gaue vp the ghost. &c.

In this wyse whan he, that had persecuted the flocke of God, was rydde out of the waye, the doctrine of the gospel increased, and spred more and more abroad. And Barnabas and Saule, whan their busynesse was done, that they had in hande by the consent of the brethren, and had deliuered the money to the apostles, and sent the same distributed to the helping and relieving of the poore, as it was ordeyned that it shoulde, returned from Hierusalem to Antioche, bringyng with them a companion, whose name was John, otherwyse called by his surname Marke.

The xiii. Chapter.

There were in the congregation that is at Antioche, certain Prophets and teachers, as Barnabas and Symeon that was called Nigger, and Lucius of Cyrene, and Manahan, &c. The text, rode the Tetrarches housefelowe, and Saule. As they mynystred to the Lord, and fasted, the holy ghost sayde: separate me Barnabas and Saule, for the worke wherunto I haue called them. And when they had fasted and prayd, and layd their handes on them, they sent them goe. And they after they were sent forth of the holy ghost, departed vnto Seleucia, and from thence they sayled to Cyprus. And when they were at Salamine, they serued the worde of God in the Synagoges of the Iewes. And they had John to their minister.



The Churche at Antioche, dyd than so flozyshe, that in it were dyuers that had the gifte of Prophecye, and other that had the gifte of teachyng the same. Among whome were Barnabas, and Symeon, whiche was surnamed Nigger, a besydes these were also Lucius, a Cyrenian borne, and Manahan whiche had ben brought vp one of a childe with Herode the Tetrarche, and was his housefelowe, a playfiere, whose compaignie he had left, and I yd than folow Christ. But Saule among all these, was most excellent, and one that passed all the other in qualities requyred in an apostle.

And wheras they studyed for the profyt of the Churche, bestowing those giftes that they had, to other manners welth, and to set forth the glozy of Chryste saythfully, whiche is a sacrifice so acceptable to God, that there is none more, fastyng in the meane space, that they by prayer in purtie of lyfe, myghte further the profytes of the Churche, besydes the executing and doyng of al other duties: the holy ghost beeyng moued with their prayers, certified theym by Prophetes what he woulde haue doon, sayinge: disceuse me Barnabas and Saule, two the chief of all the tette, for my purpose, that they maye take

The paraphrase of Erasmus vpon

And when
they had fa-
sted & pray-
ed . a layd
their hādes
on the, they
that the go,

in hande that offyce, for the whiche I haue specially chosen them: that is to
saye, that they may be instructours of the gentiles, and that I maye so we
farre abroad the gospel by their meanes. At this commaundement of the ho-
ly ghost, Barnabas, and Saule were separated and set apart from the reste,
that it might appere to euery man, who wer chosen. And after that they with
one consente, by fasting, and prayer had made petition to God that he would
curre the offyce that they toke on them to þ profit of the cōgregation: those þ
wer highest of authoritie emōg them, layd their hādes on them, & so dimi-
sed them ready to take their iourney, whither soeuer the holy ghost would
leade or appoynt them. And so first by motion of the holy ghost, Barnabas
and Saule went to Seleucia, whiche is a great promontory, or peake on the
weste parte of Antioche, and thence they sayled vnto Cypres. And as soone as
they had arryued at Salamin, whiche is a noble cite in that yle, and þ first
that ye cum vnto on þ easie syde, they preached not fables inuented by mans
witte, but the worde of God: and that not in corners, but in the Jewes Syn-
agoges, of whome there was a greete number, by reason that it was nere
vnto Syria. They had with them, as a partaker of this mynstrie, John o-
therwyse called Marke, whom they had brought with them from Ierusa-
lem. Suche honor was euery where geuen to the Jewes, accordynge to the
commaundement of Christe, that wylled the gospel first to be offered them,
lesse that sorte of people, whiche otherwyse was euer full of complayntes and
waywarde, shoulde saye, that they wer despised and nought set by.

And they
had John o-
ther minis-
ters.

The text. ¶ Whā they had gone through the yle vnto Paphos, they found a certayne sorcerer, a false
prophet, a Iew, whose name was Bariesus, which was the ruler of the tollep, one Ser-
gius Paulus, a prudent man. The same ruler called vnto him Barnabas & Saul, & desired
to heare the worde of God. But Elymas the sorcerer (for so is his name by interpretation)
withstode them, and sought to turne asyde the ruler from the faith. Then Saul (whiche
is also called Paule) being full of the holy ghost, set his eyes on him, and said: O thou ful
of all subtiltye and deceyfulnesse, thou child of the deuyll, thou enemy of all righteousnes:
wilt thou not cease to peruerse the straight wayes of the lord? And now behold the iudg-
ment of the lord is open the, and thou shalt be blind, and not see the sunne for a season. And im-
mediatly, bre fell on hym a miste and a darkness, and he went about, syching them that
should leade him by the hande. When the ruler when he sawe what had happene, beleeued:
and wonderd at the doctrine of the lord.

They being thus occupied, walked aboute all the whole Plande, vntyll
that they came to Paphos, which was a cytie dedicate in the honoure of Ve-
nus. For this cite standeth fardest of, on the west parte of Cypres. There
they founde a certayne enchaunter whose name was Bariesus, as a man
would say, the sonne of Iesu, a Jewe bozne, and one that professed the Jewes
religion, and vnder pretence thereof, falsely bearyng men in hande, that he had
the spirite of prophete. He was cōtremynge to Sergius Paulus, whiche was
preconsull, that is to saye licutenaunt, or the lord deputie of that Plande, and
was a wyse man and of good experience. For suche felowes had wonte com-
monly to get them in suche great mentes fauour, that they may do more mis-
chiefe among men, when they haue once brought them in errour. The pro-
consull hearyng than that the gospel was sowd throughout Cypres, did not
ouely not withstande it, but also sent for Barnabas and Paule, being verie
desirous to learne of them this heauynly doctrine. But Bariesus beinge an
enemye to our sauour Iesus, endeauoured hymselfe to resist the increase of
the

the Gospel, and strived against the truth which he was running to light. where as he was in very deepe a woorker of falsehood. And Elimas, which was in the Syrians language betokeneth an inchaunter and a false prophet also, withode the apostles that were true prophets. For he perceiuing that the proconsul was desirous to heare the gospel, and well assured that in time to come, there would be no place for his disceitful craftes among them that had once learned the sure and steadfast truth, went about to alienate the proconsules minde, that he should no more beleue the apostles. Here maketh the buckling together of mannes craftes, and the liuely force of the gospel. Saul which was also named Paule, could no longer forbeare this fellow, whom he perceiued full of the deuils spirit, that strived with myscheuous craftes against the pure truth, but taking to hym better courage, by inspiration of the holy ghost, steadfastly looked on this enchaunter, and sayd vnto hym: O thou wicked, full of all deceite and wylpnes, that expressest thy father the deuill, which first by his wiles and lyes drew man to death. O enemy of al iustice, and truth and in this shewing thy selfe to be the sonne of the deuill, for he first tooke from man his innocencie, thou openly strinest that truth shall not spring agayne. And thou art not contented that thou thyselfe to hast deceiued simple men with thy deceitefull craftes but now also when the will of god is, that the truth of the gospel, in which is no deceite, shall shine throughout the worlde, thou stubbornely continuing in thy euill intent, dost not cease to strue againste the wil of god, rather hauing an eye to thine owne bayne glory and filthy lucre, than to the health and saluacion aswell of thine owne soule as of a great sorte of other menues also. And that thou mayest perceiue that the craftes which thou woorkest by the deuils power, can nothing preuaile against the truth of the gospel, behold thou shalt now see what he is able to do, whose will thou dost withstand. Thou braggest that thou art a Prophet, and one that knoweth high mysteries, wheras in very deepe, thou art inwardely in thy soule blind. Here hast thou deceiued men, who iudge of those thinges that they see, but God that knoweth the blindness of thy herte, shall straight wayes take away the vse of thy bodely eyes, that euery man shall perceiue that thou art blinde in very deepe, and one that is vnwoorthy to see the same light which al other men see, forasmuch as thou wast open warre against the light of the gospel, that now becometh to arise in the worlde. This way shall God take vengeance on the until that thou repent. Paule had scarcely spoken these wordes, but sodainly this enchaunter was stricken with a great blindness, insomuch that he, as one amazed wauyered vp and down, seeking for some man to leade him by the hande. These thinges were doon, the proconsul being a witness of it, and looking thereon, who merueyling much at the great efficacy of this heavenly doctrine, by vertue wherof the phantastical woorking of suche enchauntours was trode so soone vnder foote, was conuerted to the faith and professed the name of Christ, and in steede of the false prophet Barisus he had in high fauour the disciples of Jesus.

O thou full of all curret, sic & deceitfulness thou child of the deuill, &c.

And now behold the babe of the world is vnder the sunne shall be blind, &c.

¶ When Paule departed from Paphos, they that were with him, came to Perga in Pamphilia: and John departed from them, and returned to Pesusalem. But they went forward thence, and came from Perga to Antioche, in Syria: and went into the synagoge of the Jewes on the Sabbath day, and said vnto them.

The text.

The paraphrase of Erasmus vpon

the Prophetes, the reuilers of the Synagoge sent vnto them, saying: Ye men and brethren, if ye haue any sermon to exhort the people, say on.

These thynges were don at the cite of Paphos, from whence Paul say-
ing with his company into the lesse Asia, landed at Perga, which is a cite
of Pamphilia. But John which by surname was called Marke, wente from
them, and returned to Hierusalem, whence he before came to beate Barnabas
and Paul company. But they with no lesse speedines whā they had gone o-
uer Pamphilia, came to Antioche, which is a cite of Cilicia. There entering
into the Synagogue, where as the Jewes did customably resorte, they sate
downe as other men did, to here a lesson of the lawe, and of the Prophetes,
whiche after it was reherled, and no man arose vp, the chiefe rulers of the
Synagoges perceyuing by their garments and apparell, that these Stra-
gers were of the Jewes, and that their face & outward behauiour shewed
them to be vertuous men, sent woode vnto them by theyr vnder officers,
that soasmuche as they were Jewes, yf any of them would teache, or geue
any exhortacion to the people, it should be lawfull for them soe to doe.

The terte. ¶ Then Paul stood vp, and beckened with the hande, and sayd: Menne of Israel and
ye that feare God, geue audience. The God of this people chose our fathers, and exalted
the people, when they dwelt as strangers in the lande of Egypt: And with an high arme
brought he them out from thence. And about the tyme of fortye yeares, suffered he their
manners in the wilde wast.

¶ Then the heavenly oratour Paul, being ready to shewe his minde, arose,
signifying to the multitude with mouing of his hand, that they should hold
their peace, began to speake vnto them in this wise. Ye men of Israel which
according to the trade of your forefathers, stand in feare of god, harkē vnto
me whiles I shall shewe vnto you the will of God, & expounde the mistery,
or meaning of this lesson, which is euery Sabboth daye customably read,
The noh of
this people
chose out
fathers. &c. in your Synagogue. God the defendour of the Israelites, chose out forefa-
thers, that is to say this sorte of people, to serue him befoze all other, inso-
muche that whan they serued in Egypte, being kept in great setuytude and
bondage, Pharaο endeuouring himselfe by al meanes, that thei should not
encreace, and that they that remayned there on lyue, should be oppressed by
excesse of paynfull labour, he wonderfully sette them by througħ myracles,
agaynst the tyranne that oppressed them, and deliuered them of theyr bon-
dage, not by meane of any craftie deceite, or els by mans pollicie & strength,
but by his high & mightie power, & all men might certainly know, that this
people was fauoured of God. And whan as he of a tender loue toward the,
had deliuered them out of Egypte, very gently he bare with their condici-
ons in the wilderness by the space almost of fortye yeares, though they of-
ten made sedicions, and commocions, and grutchēd against Moyses. And
yet dyd not he extremely punishe them, to the ende that he might perfourme
his promysse whiche he had made befoze vnto the patriarkes.

The terte. ¶ And he despoiled seven nations in the land of Chanaan, and deuised their lande to
them by lot. And afterwarde, he gaue vnto them iudges about the space of fouer hundred
yeares and forty, vnto the tyme of Samuell the Prophet. And afterwarde, they desired a
king, and God gaue vnto them Saule the sonne of Kis, a man of the tribe of Benjamin, by
the space of fortye yeares. And whā he was put downe, he set vp Dauid to be their king,
of whom he reported saying: I haue found Dauid the sonne of Jesse, a man after myne
owne herte, whiche shall fulfill all my will.

¶ After fortye yeares completed and expired, he brought them to the lande
that he had promised, and whan he had for their sakes cleane vanquished
seven

seuen nationes within the land of Chanaan, the same land parted he by lottes amongst them, and that within the terme of. CCC. l. yerres. Whiche was an euident token howe earnestly he loued oure countrey. And so whan they had obteyned peace, he gaue them iudges, vnder whose gouernaunce they myght quietly lyue, vntill the tyme of Samuell the Prophete, which was last of y^e iudges. In tyme of his rule, they besyded of god, that he would gyue them a kyng. Samuel disswadyng them from it) and whan as they contynued stil in the same mynde and besyde, he made Saul king ouer them, that was the sonne of Cis, of the tribe of Benjamin, whome the lord reiect-
ed, partly for his pryde, and partly for disobeying his commaundemente. And thus continued they vnder the dominyon of the good iudge Samuel, and vnder the vngodly Saul, so werry yerres. Yet for all this, the fauoure of the merciful god forsooke not vs his people whome he had once cholen, but in steede of an euyl kyng, whome they had contrarte to the wyl of God besyded, he rayled vp vnto them kyng Dauid, of whose rightousnes god hym selfe bare witness, saying: I haue founde Dauid the sonne of Jesse, a man to my mynde, whiche shal obey my will in all thynges. for euen as god what tyme he is angry, for a greate punishment, geueth vnto the people a fool: sh and an vngodly kyng, euen so whan he is pleased and reconciled vnto vs, he geueth for the euil kyng, whome he layeth out of the way, a good man, and one that will fulfil his commaundemente.

And after-
ward, they
desired a
king, & god
gaue vnto
the same
the sonne of
Cis.

Of this mannes sorte hath god (nothing as he had promysed) brought forth to Iseraell, a saluour, one I^e xpus, when John had firste preached before his cumming, the baptisme of repentance to I^e rael. And when John had fulfilled his course, he sayde: whome ye thinke that I am, the same am I not. But behold, there cometh one after me, whose robes of his seere, I am not worthy to leaue.

The text.

Vnto hym hadde GOD made a promyse, that one of his lynnage shoulde become kyng of I^e rael, who shoulde rayne for euer. Nowe is it at length fulfilled, whiche oftentimes and long ago, was by the prophetes promysed. for of the stocke of Dauid, accordyng to his promyse, he hath exhibited vnto vs Iesus the saluour of the I^e raelites, his name right well agreeyng with the effecte ensuyng therof. This saluour, as he was promysed of the prophetes, and as he was signified before in shadowes of the lawe, and figures: so before he shewed hymselfe to the worlde, he was propheticd and spoken of, and also was shewed to be already cum, by the mouth of John the baptiste, who also was sent before, accordyng to the prophetic of Esaye, as a messenger to shewe that he was cumming, exhortyng al the people of I^e rael, to bee baptised, and to repente their life which they had ledde before, openly pronouncyng, that the kyngdome of god was euen at hande. But whan John, (whom god purposely sent to be the forerunner of our saluour whiche was cummyng, and to make ready the myndes of men agaynst he came) had almoste made an ende of his course, and was thought of many for his good leuynge to be Chyste, he openly reiected this title from hym, and referred it to hym that it was beue vnto, saying: why thinke ye that I am Chyste? I am nothing els but his messenger. And yet he, whom ye (though in dede not truly) suppose me to be, wyl within short space cum. for he, as concerning tyme, shal cum after me, but so far he passeth me in power and dignitie, that I am far vnworthy, yea to vnbuckle his shooes, whiche among men is accounted but an homely office, and a base seruice. for what is in him of leaste reputation, the same doeth farre surmount that that is in

The paraphrase of Erasmus vpon

the most excellent. Wherefore we preache vnto you no newe thing, but that the same saluour is now come, that hath so many hundred yeres sence, been promised to our forefathers, and which hath so long time ben looked for of your owne selues, whome John, which among the Iewes was in great estimation, knoweledged to bee the same saluour, and so pronounced openly of hym before the Iewes.

The text.

Ye men and brethren, children of the generation of Abraham, and in whose name among you I praye God, to you is this worde of saluation sent. For the inhabitants of Ierusalem and their rulers, because they knew him not, nor yet the voyces of the prophetes, which they read euery Sabbath day, they haue fulfilled them, in condemning him. And when they founde no cause of death in him, yet desired they by late to kill hym. And when they had fulfilled all that was written of him, they took hym downe from the tree, and put hym in a sepulchre. But God reposed hym agayne from death on the third daye, and he was seene many dayes of them, which came vp with hym from Galile to Ierusalem: which are witness of him vnto the people.

For the inhabitants of Ierusalem, &c.

Wherefore brethren ye that haue the lawe in pryncipe, and that greatly regarde the prophetes, and that come of Abrahams lineage, to whome god promised issue, by meane wherof, all nations should be blessed, if you bee the children of Abraham in very dede, yf ye earnestly stande in the feare of god, followe in this point the godlynesse of your father Abraham, and receyue this whole some doctrine that we bring vnto you, and embrace hym being now alreadie come, and being liuely exhibited and geuen to you in very dede, whome the Patriarkes did most highly reioyce to haue no more but promised vnto them, that he shoulde come. This helth of soule thorow Iesus, is indifferently brought to all men, but vnto you especially is it profered, to whome, & for whose saluacion the prophetes were disclosed, and of whose stocke Christ was borne. Let not the vulgare example of them that inhabite now Ierusalem moue you any thing, or of those that be retailers there, which in condemning Iesus to death, whome they would not knoweledge for their Messias, nor vnderstande the prophetes which they read euery Sabbath day to them, hath by aduersaries fulfilled that, that was before prophesied. For so was it determined by the will of god, and so did the prophetes with one consent, signifie & declare before, that one that was free from all sinne, shoulde be sacrificed as a lambe without spotte, for the finnes of all men. And when the prestes, Pharisees, Scribes, and other of the piers, with the consente also of the commons, had assayed all meanes, and could finde no iust cause why they shoulde put him to death, yet obtained they with importune clamours of Pilate, that he would put him to death. And when they had thus vnadvisedly fulfilled all those thynges that were spoken before of hym, by the mouth of the prophetes, they took him downe from the crosse, and layed hym in his grave. But he whom man of malice had slayn by the permission of god, the very same was reposed from death, by the power likewise of God the thirde day, according as it was before prophesied. And lest ye shoulde thinke this to bee but a vayne tale that I tel you, he was seene, heard, felt, and in his owne person, knowne of his disciples that followed him, when he went from Galile to Ierusalem to suffice, by the space, after he rose from death to lyfe, of fowerentie daies, and they be almoste all aliuie vntill this day, testifying saythfully before all the people those thynges that they saw with their eyes, and heard with their eares, and felt with their handes.

But God reposed hym agayne from death on the thirde day, &c.

The text.

And we declare vnto you, how that the promise (which was made to the fathers) God hath fulfilled vnto their children (even vnto us) in that he reposed vp Iesus agayne, such as it is written in the first psalme: Thou art my sonne, this day haue I begotten thee.

As concerning that he reysed him vp from death, now no more to retorne to corruption, he sayd on this wise. The holy promises to Dauid made, wil I geue faithfully to you. Wherefore, he sayth also in an other place. Thou shalt not suffer thine holy to see corruption. For Dauid (after he had in his tyme fulfilled t he will of god) fell on sleape, and was layd vnto his fathers, and sawe corruption, but he whome god reysed agayne, sawe no corruption.

And welyke wyse being commaunded by our saulour to execute the office of apostles, doe witnesse that god hath now fulfilled his promise to you and your posteritie, in raising Iesus from death to lyfe: which thyng long ago was promysed to Abraham, and Dauid your forefathers, and to your other auncestrie by the mouthes of þ prophetes. For this is the same sonne of god, boyme of the virgin Mary as concernyng his humayne nature and body, of whom the father himselte speaketh in the first mysticall psalme saying: thou art my sonne I haue begotten the this daye. And that he hath reysed him fro death to life, who shall neuer after be moze subiect to mortalitie o; death, he affirmeth by his prophete Esay saying: I wil persoune vnto you faithfully, the promysse that I made vnto Dauid. Now had he kept no promise, if he had not raised Iesus to life euerlasting. For this was his promise vnto Dauid: I haue once swoyne to Dauid, as I am holy, & I will not deceyue him, his seed shall continue for euer, and his throne, o; royall seate, shall continue as the Sonne in my sight, & as the full Moone without end, & as a faithfull witnesse in heauen. But ye see now that none of the kinage of Dauid, obtayneth this kingdome: but this prophecie signified Christ, that sitteth on þ right-hand of his father, and entopeth the kyngdom that neuer shall haue ende.

Of this selfe same matter, speaketh also the xvi. psalme, in this wise: Thou shalt not suffer thy holy to see corruption. Whiche prophecie can not be referred to kyng Dauid in his owne personne, of whom we certainly knowe, þ after that he had liued and reigned as long as pleased god, he than died, & was buried seembably as his auncestry was before him. But if to see corruption be nothing els but to die, than his graue, whiche yet vnto this day is remainging among vs where his bones lye, dothe evidently proue, that he hath felie corruption. Wherefore this prophesy cannot be referred vnto hym but to thother, whom we preache vnto you of, whom god rayed from death to lyfe ere his body began to putrifie, and made hym immortall.

For Dauid
(after he
had in his
tyme fulfilled
the will
of god) fell
on sleape. &c

¶ Well known vnto you therefore ye men and brethren, that through this man is preached vnto you, remission of sinnes: and that by hym, all that beleue, are iustified from all thinges, from which ye coulde not be iustified by the lawe of moyses. Beware therefore, lest that fall on you, which is spoken of in the prophetes: Beholde ye despisers, and wonder, and perish: for I doot a wooke in your dayes whiche ye shall not beleue, though a man declare it to you.

The text.

Be it therefore known vnto you brethren, that thouow thatforelande Iesus, ye haue profered vnto you, remission of sinnes, & freedom from all offenses, which you coulde not hitherto be cleane ridde of, by keeping of the lawe. For the lawe was vnperfect, take carnally, neither coulde it put away al sinnes; but punished sum of them, nether it helped all nacions. But through this same Iesus, eche man without respecte of any persone o; els offence, hath righteousnesse o; iustification, and innocencie profered vnto him, so that he beleueth the promises of the gospel. Beware therefore, lest it may be spoken of you, that god threstrueth to the vnfaithful, & those that resiste the preaching of his gospell, saying by the mouth of his prophet Abacuc: Look ye despisers, & maruayle ye being amased, and euen vs for angrie for I wooke in your dayes a wooke that ye shall not beleue, though a man tell you of it.

The paraphrase of Erasmus vpon

Who euer yet did beleue that a virgin shoulde beare a childe: Who would haue thought that all countreyes shoulde obtayn life euerclasting by the death of one man: Who would haue beleued that a man being slaine and buried, could within thre dayes arise agayn from death to lyfe euerclasting: Thys wond'rfull woork, god, accordyng to his promise heretofore made, hath wrought now in your time. Become not ye despisers, bee not occasion that your selues perish through stubberne and wilful vnbeliefe, but beleue ye in him, & embrace ye that health of soule which is now freely proffered vnto you.

The xiiij.

¶ When the tymes were gon out of the congregation, the Gentiles besought that they woulde preache the worde to them, the next sabboth. When the congregation was broken vp, many of the Jewes, and vertuous profelites followed Paule & Barnabas: which spake to them: and exhorted them to continue in the grace of God.

After Paule had concluded, and the hearers began to departe, they desired Paule and Barnabas, that they would speake more of the same matters the sabboth day next folowing in audience of the synagoge. And when the company was dimitted, many that were partly Jewes borne, and partly other straungers whiche yet liued accordyng to the trade of the Jewes, and were likewise desirous to know this kinde of religion, folowed Paule and Barnabas, conuicting to be more plainly, and familiarly taught of the Apostles. And then talked they with them aparte, exhorting them to continue in that fauour and grace which once they had begun to embrace, of free gift at the hand of god, and what they had once begun, in the same to procede with continual increase. In the meane time the rumour of this matter was published far abrode, one telling another what he had hard as men comonly do.

The xxiij.

¶ And the next sabboth daye came almost the whole cite together, to heare the worde of God. But when the Jewes sawe the people, they were full of indignation, and spake agayn those thinges whiche were spoken of Paule, speaking agayn it, and rayling on it. Then Paule and Barnabas waxed bold, and sayd: it was mete that the worde of God shoulde first haue been preached to you. But seeing ye put it from you, and thinke your selues unworthy of euerclasting lyfe, loe, we turne to the Gentiles: For so hath the Lord commaunded vs. I haue made the a leggit, of the Gentiles, that thou be the saluation vnto the ende of the worlde.

So the next sabboth day not onely the Jewes, and such straungers as obserued the Jewes lawes, but also all the whole cite came to the Synagoge to heare the gospel preached. But the Jewes for the most parte of them, that had perswaded themselves, that this fauour through beleuing the gospel, was promised to such onely as were carnally descended and came of Abrahams stocke, when they saw that a great multitude of Jewes, and suche other as kept their law, (which were profelites, and Gentiles also,) were gathered together indifferently, the said Jewes grudgeling in their mind, disdained at it meruelously, speaking against such thinges, as had ben spoke of by Paule, & not absteypning from vnsittung, opprobrious, and rayling wordes. Whā Paule and Barnabas perceiued their malicious stubbernes, remembryng that the lord had commaunded the apostles, that if in any place they chaunced to mete with such, as would reiect the gospel when it is proffered them, they shoulde leaue that cite and place, shaking the dust of their feete also to such stubberne persons agayn, sayd freely: we haue doen our duties: For accordyng to the commaundement of Iesus the lord, the gospel first was to be preached vnto you. Such reputation Christ had you in. But seeing that you refuse so great fauour that hath ben freely and without suppre

profered vnto you, & thinke your selues vnworthy of eternal life, beholde we will turne our preaching to the Gentiles. And yet will not we so doo vpon our head: But Iesus our lord so commaunded hys disciples, that after they had preached his gospel throughout Jewry, they shoulde afterwarde preach it to all nations vnto the ende of the worlde. This was long syce prophesied by the prophete Esay, that Iesus shoulde saue, not the Jewes onely, but all the nations also in the worlde. For in hys booke of prophesy, the father speaketh vnto the sonne in this wise: I haue set the to be a lighte vnto all nations, and to saue all the whole worlde

When the Gentiles hearde this, they were glad, and glorified the worde of the Lord, The texts- and belieued: such as many as were ordeyned vnto eternall life. And the worde of the Lord was published throughout all the region. But the Jewes moued the deuoute, and honest women, and the chiefe men of the cite, and reysed persecution against Paul and Barnabas, and expelled them out of their coastes. But they shoke of the dust of their feete against them, and came vnto Iconium. And the disciples were filled with ioye, and with the holy ghost.

When those that were of the gentiles hearde this, they muche reioyced, not because that the Jewes shoulde perishe, but so that they rendred to God thanks, that had turned the Jewes incredulitie vnto their saluacion.

The Jewes spake blasphemously against this healthfull doctrine: but the gentiles being sodenly conuerted, did receiue it very promptly, and readily, and glorified the worde of the lord. Which worde many of the gentiles be- leued, but yet not all, but as many as god of his merce had ordeyned to haue everlasting lyfe, whereunto no manne attayneth, vnesse he be called, & chosen of God. In this wise the word of god was sowne abroad thorowout all that countrey. But the Jewes enuying the gentiles, stirred vp certayne deuout women (so: suche commonly are sooneste deceiued vnder the sayned pretence of holynesse) and those that were in estimation honorable, to then- tent that all might bee doon with the more auaritie: and furthermore they moued diuerse of the head men of the cite, and througth them, caused Paul and Barnabas to bee persecuted, and banished them out of their coastes.

And the worde of the lord was published throughout all the region.

Here marke, good Theophilus, the craftie, that the Jewes had to styre by the myndes of men against those, that sincerely preached Iesus. Walpce first moueth them that doe counterfet holynesse, and soone after thurwarde so: we of their malicious myndes, breaketh out into wordes of re- proche.

Then vpon this, sad women, and such as be deuoute, be meanes wherby they call the commons vnto sedicion, so: by the auunciente matrones they stirre vp the rewlars. And in this wise were the Apostles dyuencen out.

Then Paule and Barnabas shaking of from them the dust of their feete, tooke their iourney to Iconium, which is a cite in Licaonia. The

disciples also reioycing that the ghostly had so good successe, were replenished with gladnesse and with the holy ghost.

The paraphrase of Erasmus vpon

The.xiiii.Chapter.

The text.

AND it fortuned in Iconium, that they went bothe together into the Synagoge of the Jewes, and so spoke, that a greete multitude bothe of the Jewes, and also of the Greeces beleued. But the blaspheming Jewes, stirred vp, and iniquetized the mynbes of the Gentiles against the brethren. Long tyme abode they there, and quile themselves boldly with the helpe of the lord, whiche gaue testimony vnto the woordes of hye grace, and graunted signes and wonderes to bee doone by thre handes. But the multitude of the cite was diuided: and parte helde with the Jewes, and parte with the Apostles.



BUt whan as they were come to Iconium, they went together as they; custome was, into the Synagoge of the Jewes, & there they preached also the ghospell of Iesus Christe, lyke as they had berfore done at Antioche, insomuch that a great numbze aswell of Jewes, as of Greecians, were conuerted to the faith. Here agayn likewise the Jewishe malice was occasion of sedicion. For the Jewes that woulde not obey the ghospell, being not contente to perishe themselves, except they might draw many with them to damnacion, stirred vp and corrupted the mynbes of the gentiles, agaynst them that did beleue. But the gospel increased and wared stronger, aswell by aduersitie, as by prosperitie. Wherefore Paule and Barnabas continued a long space in this sighte at Iconium valiantly setting forth the matter, by the helpe of god, whiche bare witness (whiche was greater than any testimony of man) to thys hye free gift, that he exhibited to al men throughe his gospel. For power he gaue to these his preachers of the ghospell, that were but weake persons, and out of reputation, to woork the signes and wonders, to the intent that it might bee knowne thereby, to bee the very handy woork of god. So by meane of the Jewes, the cite Iconium was diuided in two partes, of whiche thone favoured the vnfaithfull Jewes, the other the apostles.

The text.

Whan there was an assaulte made bothe of the Gentiles, and also of the Jewes with their teachers, to do them violence, and to stone them, they were ware of it, and fled vnto Lистра, and Derba, cities of Licaonia, and vnto the regyon that lyeth rounde aboute, and there preached the Gospel. And all the multitude was moued at their doctrine, but Paule and Barnabas taried still at Lистра.

And at the last, whan they that were of the gentiles, aduoyning themselves to the Jewes, and gouernours of the cite, went about to lay violent handes on the apostles, that they might punish & stone them, they hauing knowledge of the matter, fled to Lистра, a cite in Licaonia, which is parte of Pamphilia and from thence to Derba. In the meane space they walked ouer all coastes of the countrey that were neare, sowing in every place, seede of the ghospell, so that in this their flight the apostles dyd not so muche procure their owne health, as spreade abroode the ghospell.

The text.

AND there saue a certayn man at Lистра, weake in his feet, being a creple from his mothers wombe, and neuer had walked. The same hearde Paule preach. Who beholding him, and perceiuing that he had sayth to be whole, sayd with a loude voice: stande vpight on thy feet. And he stode vp, and walked. And whan the people saw what Paule had doon, they lift up their voyces, saying in the speche of Licaonia: Goddes are come vnto vs in the likenes of manne. And they called Barnabas Iupiter, and Paule Esculapius, because he was the preacher. When Iupiters priests, whiche dwelt before their cite, brought oxen and garlandes vnto the porche, and would haue doon sacrifice with the people.

There

There was the same time in Listra a certayne manne, whose legges were so feble and impotent, that he continually satte still, nothing hable to walke and was lame euen from his mothers wombe, neyther could he go of al the dayes in his life befoze. This man among the other multitude, heard Paul speaking of Chyste. And Paule looking vpon this man, perceiued by his countenance, how earnest and desirous he was to heare hym, because he trusted, that by the name of Iesus which he had hearde preached, he should obtayne health of his limmes, & sayd vnto him with a loude voyce: Stande vp on thy feete, and with that worde this lame man leaped vp and was wel hable to go. But whan the multitude saw this wondye (so: there was no ma but he knew this lame creature, and that with one woode he was restored vnto his healih) they spake with loude voyces in their owne countrey language of Licaonia, & sayd: doubtlesse the gods haue taken on them the likenes of men, and haue descended from heauen vnto vs. And the people of Licaonia did so muche moze perswade themselves that it was so, because there went commonly certayne talkes of Jupiter and Mercurius how thei being gods, tooke on them the lykenesse of men, and were receiued as gesses of Licaon, of whome it appereth that they were called Licaonians. Wherefoze they called Barnabas by the name of Jupiter, because he shewed in hys countenance great grauitie and auncientnes, and Paul they called Mercurie, because he was the spokelman: so: the Gentiles were of this opinion that Mercurius was the messangier of the goddes and the president of eloquence. And Jupiters prieste, who dwelled in the subburbes of the cite of Listra, brought oren and garlandes to the gate of the house, where the apostles were lodged, to thintente that he woulde haue dooen sacrifice vnto them. For they supposed that Jupiter was most delighted with sacrificiing of oren. And aswell the priestes, as also the beastes that were killed in sacrifice, had wont to weare garlandes. And a great number of adellates indifferently one with an other, folowed hym.

And they called Barnabas Jupiter, & Paule Mercurie.

Whiche whan the apostles, Barnabas and Paul, hearde of, they rente their clothes, and ran in among the people, crying and saying: Syrs, why dooe ye this? We are mortall men like vnto you, and preache vnto you, that ye shoulde rouse from these vanities vnto the liuing God, who he made heauen and earth, and the sea, and all thinges that are therein: the which in times past, suffered all nations to walke in their owne waies. Mercuriellie, he left not himselfe without reuerence, in that he shewed his benefites from heauen, in geuing vs rayne and fruitful seasons filling out herres with foode and gladnes.

The text.

But whan Paule and Barnabas had enquired what the matter ment, and learned how they were taken as goddes, and that the priest hastened to sacrifice vnto them, they woulde no longer abyde so greate blasphemie against god, to haue that same honour that was due to god onely, applied to manne, but cutting their garmentes as the Jewes manner was in so: rowe, they with haste came forth to the multitude crying, and sayde: Syrs what meane ye? Why doe you thus? We are no goddes, but mortal men as ye be, ready and apte to fall into like mischaunces as you are, and we dooe not onely not desire thus to be honoured of you, but rather we came hither to you for this purpose, that by our counsell ye mape turne to the trulye liuing god, that made heauen, and earth, and the sea, and all thynges whatsoeuer is conferned therein, leauing these false goddes, whome ye haue by therto with heathen sacrifice wooshipped, whiche in dede are nothing els, but

The paraphrase of Erasmus vpon

but either men that be nowe dead, or els pynages boyde of life, or finally euil spirites. For there is but one god the maker & gouernour of all thinges. His will is now to be knowen and worshipped of all nations in the world, that all men through him may obtayne life euerlasting. For in times paste, he, winking as it were, at mennes factes, permitted all nations to lyue euerie one after hys owne trade, to the ende that after it were once euident that man coulde not be saued by his owne meanes, al men might bee saued, if they would beleue in god, & the gospel taught by his sonne. And although the moste parte of menne through erreure, hath left the true God, wurshipping pynages of diuerse thinges in steede of God, or thinges that were created in steede of their creatour, yet he by and by dyd not reuenge hymselfe on the, as he iustly might haue done, no; ceased not to prouoke them to know, and loue him, by his continuall benefites.

In geuing
vs rayne &
fruitfull
seasons. 26.

For he that made the worlde to the vse of man, doeth make both fruitfull, and plentifull the grounde, by sending downe rayne from heauen, and causeth perely increase of frutes to suffice abundantly to the vse of mennes life, refreshyng vs plentyfully with soondy kyndes of meates, and styring our herres, to mythe, with pleasaunte wyne. For ye haue not receyued these benefytes of Iupiter, Ceres, or Bacchus, whome ye haue hitherto worshipped, but of the same god whome we preache vnto you. Than although the apostles had so playnely shewed the trueth in the hearing of all the multitude, yet they coulde scarcely stay their handes, from doyng sacrifice vnto them.

The text.

¶ Whiche came certayne Iewes from Antioche and Iconium: whiche (whan they had obtained the peoples consente, and had stoned paul) beryn hym out of the cite, supposing he had been dead. Howbeit as the disciples gode rounde about him, he arose vp and came into the cite. And the next day he departed with Barnabas to Derba.

In the meane space while these thinges were done at Listres, certayne persones beyng Iewes borne, that repined against the ghospell, came thither from Antioche that is in Pisidia, and from Iconium: whiche Iewes, when they had turned many of the people to their minde and opinion, that is to say, when they had caused them to lay violent handes vpon the apostles whiche thyng they had also attempted afore at Iconium, they stoned Paul and beryn hym out of the cite, thinking that he had ben dead. Thus is mans fortune todaynly chaunged. They were but a litel before taken for gods, and should haue had sacrifice done vnto them, but now paul being stoned, was cast out of the cite. For they were moze angry with him, because he by reason of his eloquence, entised many to folow Christ. Then the disciples compassed hym about there as he was cast, and left for dead, and would haue buried the corps. But paul cumming to himselfe agayne, arose priuely, and entred into the cite, and the next day fled to Derba with Barnabas, whither they first of all had purposed to haue gone.

The text.

And whan they had preached to the cite, and had taught many, they returned agayne to Epheza, and to Iconium and to Antioche, and strengthened the disciples soules agayne, & exhorted them to continue in the faith, assuring that we must thorow muche tribulation, entere into the kingdome of God.

And whan they had preached the ghospell there in that cite, and had taught many thinges, and (as a man woulde say) had cast the seede of the Ghospell abrode, they returned to Listres, Iconium, & Antioche making the mindes
of the

of the disciples steadfast in the faith, as many as they had converted to Christ; and geuing them exhortacion to continue in the faith, and that they would not for any feare be withdrawen from the trust whiche they had once put in our lord Iesus, nor should not be moued because they heard say that Paule was stoned at Lissres forasmuch as Christ had tolde his disciples, that this was the way, that throught much trouble they shoulde entie into the kyngdom of heauen: So that Paule toke more thought, lest those that were weake in the faith should be alienated from Christ, seing how soe he was vexed of the wicked Jewes, then that he himselfe passed so much on it, geuing example to Bishoppes that they ought to folowe christy husbände men, whiche thinke it not sufficient to plant, or to sow except they do also theyr diligence, that the same that begunneth to growe, may come to his full ryping.

¶ And when they had ordeined them elders by election, in every congregation, and had prayed and fasted, they committed them to the lord, on whom they beleued. The text.

And forasmuch as it was requisite to the setting forth of the gospell, that the apostles should trauail through many countreies, they set priests or auncientes, who were chosen by the voyces of the comens of every cite, to ouersce them, and to supply the rowmes of the apostles in their absence, and so when they had vsed generally prayer and fasting, they committed them to god, that they might profite in him, whome they had once professed.

¶ And when they had gon throughout Cilicia, they came to Pamphilia, and when they had preached the wordes of God in Perga, they went down into the cite of Attalia, and thence departed by shipp to Antioche, from whence they were committed unto the grace of God, to the worke which they fulfilled. The text.

These thinges were doon in Antiochia, whiche is a cite in Cilicia, and when they had walked ouer that cuntry, they likewise went through Pamphilia, shewing the gospel in every place where as it was not sowed already, and strengthening them that already beleued, vntill they returned to Perga. And when they had there also set all matters in ordre, they came to Attalia, which is a Cite of Pamphilia, somewhat neare the sea, from thence agayne they toke shipping to Antioche in Syria, whence they firste came, when the office of preaching to the Gentiles was committed vnto them by the elders, and when by laying of handes vpon them, by prayer, and by fasting, they were committed to the grace of god, that throught his helpe it might happily come to passe, that they had taken in hande.

When they were com, and had gathered the congregation together, they rehearsed all that God had done by them, and how he had opened the doore of faith vnto the Gentiles. And that they abode long time with the disciples. The text.

Wherefore when they were returned thither, as men accountable for their dooings, they called together the congregation of the faithful, and opened vnto them all such thinges as it had pleased god to worke by them, shewing them that the fauoure of god had furthered their endeouore, and how he had geuen occasion to call the Gentiles to the faith, by which they might obayne saluacion without the obseruing or heping of the heauy and burdenous commandementes of the lawe.

The paraphrase of Erasmus vpon

The .xv. Chapter,

The text. And certayne men whiche came downe, taught the brethren: excepte ye be circumcised after the maner of Moyses law, ye cannot be saved. So when there was arisen a dissencion and disputing not a litell vnto Paule and Barnabas against them, they determined that Paule and Barnabas, and certayne other of them, shoulde goe vp to Iherusalem vnto the apostles and elders about this question.



Paule and Barnabas continued a long space at Antioche with the disciples, because that in so noble a Citie as that was, a great multitude of saythful were gathered together of sundry sortes of men, which daily increased more and more. And the apostles wer glad to tarry longer there where the greater increase of saythful men was, because the inhabitours of Iherusalem, and of that parte of Syria, whiche is properly named Jewry, did more sicke to Moyses lawe, than any other: forsomuche as they were lesse conuersaunte with the Gentiles: and because that they dwelling more nether the temple, woulde not permyt the Gentiles to be partakers of the ghospell, vntlesse they woulde kepe the lawe, whiche they did not yet perceiue shoulde bee abrogate, as concerning the shadowes, figures, and ceremonies, after the true lighte was once come. Of this sorte were circumcision, vacacion, and forbearyng from worke on the Sabbath day, choyce of meates, holy dayes, diuersities and differences betwene one sorte of men and an other, in garmentes, bowes, fastinges, eschewing the eating of suche beastes as dyed by them selues: whiche thinges al that grosse people were commaunded to kepe for a season, that thei might accustome themselves to obey Gods commaundemente, vntil that the true light did appeare through the gospel, and to it shadowes shoulde geue place. wherfore suche as vnderstoode not the lawe to bee spirituall affirmed that that which was commaunded and appoynted by god, and lesse to them of they; fathers, & obserued o; duely kept of their auncestry, so many hundred yeres, ought to continue for euer. This opinion in the proceeded not of malice but rather of a superstitious fauour to the law, which, whiles they endeuoured to kepe stil, they cleane ouerthrowe. For Paule at the first time being prouoked with like zeale, persecuted the chysten men. And so when as the tumult & bryte of those thinges which wer doen at Antioche (from whence Paule and Barnabas of a common consente, toke their journey towardses Cypres, and thence to Samphilia, & had openly without respect of any person preached the Gospel, both to the Jewes, to the Proselytes, and also to the Gentiles, and had not willed them to obserue o; kepe any parte of the law) had bene spred as far as Iherusalem, certain came from Jewry to Antioche, teaching a new doctrine disagreeing from that, that Paule and Barnabas had taught. For they sayd to those of the Gentiles that were turned to the faith: Except ye bee circumcised according to the rule appoynted by Moyses lawe, ye can not bee saved. This was the begynnyng of dissencion betwene those that stucke to the littelal sence of the lawe, and the other that folowed the pure and spirituall libertie of the ghospell, whiche stryfe and dyssencion will still euermore continue among chysten menne also. And to none other ende did god suffer thys same stryfe to aryse vp, but that all suche as were

were the disciples of Christe, might the better perceiue, howe pernicious a thing religio is, that is wholly founded vpon ceremonies. But when as Paule & Barnabas, like valiaunt defendours of the libertie of the gospel, had earnestly resisted their doctrine, which outwardly seemed to be godly, but in very deede was very full of mischief, there arose a great variance, whiles that the apostles strongly defended the puritie of the doctrine of the gospel, which is spirituall, by testimonies of the prophetes, against those that superstitiously defended the law, and they on the other side being affectionate to the law that they had receiued of their forefathers, went about to bring the Gentiles, vnder the same yoke, not perceiuing in the meane season what stande and reprove it was to Christ, whose grace they thought lacked assistance of the law. For it was lawfull for him, that made the law to abrogate and abolish the same. Howbeit he doeth not abrogate the law that performeth it. This sedition was more hurtfull to the gospel, than the crueltie of Herode, or any other prince, because it stood against the true religion, vnder a false and cloaked pretence of godlines. Wherefore lest that this mischievous discorde should increase, it was thought expedient by the congregation of the disciples, that Paule and Barnabas, and certain other of the same sorte, should take their journey to Hierusalem to Peter and the other apostles and priests, which did then rule the church of Hierusalem, that this question, or controuersie that was arisen, might be decided by their cunning and knowledge. For hitherto the chiefe authority remained there, where the doctrine of the gospel first sprang vp, & the same authority remained among them, that by it were sent abroad by Jesus Christe to preach.

They were
implied that
Paule and
Barnabas,
et.

And after they were brought on their way by the congregation, they passed ouer Phenice and Samaria, declaring the conuersion of the Gentiles, and they brought great joy vnto all the brethren.

The text.

Then Paule and Barnabas took their journey, and a great multitude of disciples honorably brought them on their way, and as they passed by Phenice and Samaria, they shewed in euery place how the Gentiles were conuerted to the faith: so sure were these apostles that they had preached well, that they feared not openly and of their owne accord to rehearse the same: neither wente they to Hierusalem to learne of the apostles, whether they had dooen well before time or not, but that the troublous commotion, and disquieting of the weaker sorte might be layd downe and appeased by the authority of the elders. And as many as were conuerted to the faith in those partes, did not onely not cease sedition as the Jewes had dooen, but reioyced also wondrously.

And when they were come vnto Hierusalem, they were receiued of the congregation, and of the apostles and elders, and they declared all things that God had dooen by them.

The text.

But when Paule and Barnabas and their other companions were come to Hierusalem, they were sentely receiued of the congregation which was there, and likewise of the apostles, and seruours, vnto whom being assembled together, they shewed all thynges, that God had wrought by them among the Gentiles.

Then arose by certain of the secte of the pharisees, which did beleeue, saying that it was needfull to circumcise them, and to commaunde them to keepe the lawe of Moses. And when the apostles and elders came together, to reason of this matter,

The text.

And

The paraphrase of Erasmus vpon

Peter arose
vp certayne
of the secte
of the pharisees.

And wheras the more parte of the multitude approued their doynges, there arose certayne of the Phariseis secte, that had been converted to the saythe: whiche were in this opiuion, that they thoughte that man coulde not obtayne saluacion by grace and fauour thzough the gospel, vnlesse he kept the lawe. And therfore earnestly reasoned that no Gentyles ought to be made partakers of the ghospell, vnlesse they woulde before take vpon them the yoke of Moses lawe, whiche thyng the Gentyles exceedingly abhorred. But the Phariseis woulde be seene more earnest folowers of the lawe than others were. And therfore they, as doctours of the lawe, affirmed that those Gentyles, that were receyued to the sayth, ought to bee circumcised and that a streyght commaundement ought to be geuen vnto them that they should kepe Moses lawe, not vnderstanding y none byake the lawe more then suche as sticked so muche to the letter, & not to the meaning of the lawe. And whan in this matter esteons dissencion was moued (see how perillous a thyng and how easye to set men together by the eares supersticion is) the Apostles and elders assembled together, to thentente that they might consulte and deuise what was best to bee doon in this matter. For they beinge muche despyous of their maysters auancement, & to wyne moe vnto him, feared lesse that many of the Gentyles myndes woulde be alienated and turned a waye from Christe, because they coulde not abyde the lawe. And agayne, they thoughte it not expedient to geue a iuste cause to the Jewes to forsake the ghospell, as thoughte it were bysagreyng from the holye lawe, forasmuche as they were so earnestlye rooted in the lawe, which they had receiued of theyr forefathers. and had at that tyme in great reuerence, that they mighte not so daynly be plucked from it.

The text.

And when there was muche dysputing, Peter arose vp, and saide vnto them: ye menne and brethren. ye knowe how that a good while ago, God did chooe among vs, that the Gentiles by my mouth should heare the word of the gospel, and beleue. And god which knoweth the hertes, bare them witness, and gaue vnto them the holy ghoſte, euen as he dyd vnto vs: and put no difference betwene vs and them, seeing that with sayth he purſued their hertes. Now therfore, why tempt ye god, to put on the disciples neckes the yoke whiche neither our fathers, nor we are able to beare? But we beleue, that through the grace of the lord Iesu Christe, we shalbe saved, as they do. Than all the multitude was pleased, and gaue audience to Barnabas and Paule, whiche tolde what signes and wonders God had doon among the Gentiles by them.

Wherfore bothe parties beinge in earnest dysputacion, and reasoning, and bothe parties alleging testimonies out of scriptures, and groundyng their argumentes vpon the same, Peter arose vp & spake vnto them, in this wise. Brethren, wherfore call ye this matter into controuersy, or dysputacion, as though it were doubtful, and as who sayth, that it were in mannes arbitrement to allowe or disallow that thing, that god hath already allowed. Your selues do knowe that fewe yeares since it chaunced me to haue the practyse of suche a lyke thing in Jewry, as ye finde fault withal among all the Gentiles nowe. For whā ye likewise grutcheth that Cornelius & his household were Christened, I shewed vnto you all the whole matier, howe that I toke my journey to Cesarea, not of myne owne heade, but by the commaundement of God, to preach his gospel to the Gentiles also, that they thzoughe sayth in hym, might obteyne saluacion. And where as they, that hearde me than preach the gospel, were vncircumcised, and free without bondage of Moses lawe, yet neuerthelesse god, (who esteemeth not mā of his apparel, or outward furniture, but of the inwarde affection of his herte, whiche he alone doeth knowe:)

knowe: gaue vs manyfest tokens that he approued theyr sayth, forasmuche as he, whyles they harkened vnto vs, powred on them his holy ghoste, yea so plentifully, that they spake diuers languages, as well as we, and that also before they were christened, so that he put no difference, as concerning the gracious fauour that cunneth by the gospel, betwene them which were not circumcised, and vs that are Jewes.

For their hertes be clensed through sayth, playnely declaring to vs that this fauour doeth not consist in the power of the law to geue it vnto men, but in sayth, which maketh man acceptable in the sighte of God. For god geueth not his holy spirite to the vnclene. And they had nothing els but eue a plain beliefe, when the holy gost came downe vpon them. Wherefore nowe seying that god hath expessed his minde, and will that the Gentiles should bee received to the gospel, and should bee partakers therof through onely sayth without the burden of the lawe, whp than dooe they moue and tempte god, whyles that contrary to his will, ye go about to lay vpon the disciples neckes this so heauy a yoke of the law, which they were neuer hitherto bled vnto: and the which neyther our forefathers, no; yet we our selues that were before vnder the lawe, coulde euer bee habile to beare? For whiche of vs all euer kepte the lawe as it ought to bee kepte? Wherefore there remaineth no hope for vs to attayne vnto saluacion by keepyng of the lawe, but we trust to bee saued by the grace of our Lorde Iesus Christe. beeyng in this behalfe, nothing better then the Gentiles, vnto whome he willed this gift to bee frely communicate and parted, as he freely gaue it vnto vs also. By these wordes of Peter, the contentious disputation betwene the Pharisees, and those that were of opinion contrary, was ceased. And so afterwarde the multitude quietly harde Barnabas and Paule, shewing by howe sondry miracles, and woonders, whiche had by their handes been wrought among the Gentiles, god had witnessed that his will was, that the Gentiles should be made partakers of the gospel, without keepyng of the heauy burden of the lawe, according as he had declared his mynde before to Peter, when he was preaching Christe in Cornelius house, by sendyng downe the holy goste vpon them.

But we be
luc. ix.

And when they helde theyr place, James answered, sayng: Men and brethren; hearken vnto me. Simon (for he is god at the beginning) did visite the Gentiles, to receive of them a people in his name. And so theyd agree the wordes of the prophetes, as it is written. After this I wil returne, and will build vp againe the Tabernacle of Dauid, which is fallen downe, and that which is fallen in decay of it, wil I build againe, and I wil set it vp, that the residue of men might seke after the lord; and also the Gentiles, vpon whome my name is named (sayth the lord) which doth all these things: knowen vnto god are all these his workes fro the beginning of the world. Wherefore my sentence is that we trouble not them in whiche from among the Gentiles, are turned to God: But that we write vnto them that they abstaine from filthynes of images, and from fornication, and from strangled, and from bloude. For Moses of olde tyme hath in euery cite them that preach hym in the Synagoges, when he is read euery Sabbath daye.

The text.

When they had ended their communicacion, James which otherwise was called James the iust, or James the good, and was commonly named the brother of our lord, to whom the apostles had than comitted chiefe autoritie, arose, and approued their sayynges, in this wise: Brethre, for asmuch as ye haue quietly heard the other that spake vnto you, I pray you heare me also, whyles

The paraphrase of Erasmus vpon

whiles that I shew you my conceits, what I thinke best to bee done in this matter. **Simon** Peter declared euen now that thing, which all we know to be very true, how that first it pleased god, which had great pittie vpon mankind, seeing in what distresse and extremitie of perill and daunger to be lost the Gentiles were, and how they were all giuen to worshipping of idols, to chose him a people euen of those also, that seemed to bee none of his people, a people that shoulde be wel accepted with him, and call on his name, as wel as we. And that same thing whiche God begon by Peter, he hath enlarged by Paule and Barnabas. And what we heard was don by them, the same long sence was prophesied and shewed afoze by the prophetes that it shoulde come to passe: And among the reste of the sayde prophetes, Amos speaketh in the person of God, in this wise: After this wil I returne, and repayre the tabernacle of Dauid, that is fallen in decaye, and I will bulde vp agayne his ruines, and falles, and set them eftsohis vp, that all men whiche are on liue shal seke the lord, and all gentiles that haue taken my name on them (sayeth the lord) that doe accomplishe these thinges. Whatsoeuer promise god maketh he will vndoubtedly perfourme. For befoze the creation of the worlde, he had appoynted, what he would doe from tyme to tyme. And whatsoeuer he hath ordeyned, must nedes bee wondrously wel doen. Now therefore seeing that we perceiue that it is come to passe, whiche he promised, I thinke it not expedient to resist the wil of God. no; to speake ought against them that of heathen, are become worshippers of the true god: neither yet to charge them with the obseruing of the law, soasmuch as saith through the gospel, is sufficient for the saluacion of al men. But let them onely haue this monition, that for their sakes, which be weake in faith, and can not yet bee perswaded that an Idoll is of no prys, and that there is no difference betwene the fleashe that is sacrificed to Idolles, and any other fleashe that is solde in the market: because of such persons likewise as thinke whodome to be none offence, soasmuch as it is commonly vsed and permitted without any punishment appoynted by mans law, they abstayne from filthinesse of Idolles: that is to say, that they neither sacrifice to them, no; eate of that which is sacrificed, and that also they abstayne from whoredome.

Agayne because of certayn Jewes that be somewhat superstitious, and can not yet be perswaded, that al thinges are pure and cleane vnto them that bee pure and cleane their selues, let them abstayne from strangled beastes, and from bloud, not because these thinges pertain any whit to the health of the soule, but because that charitie so prouoketh vs to doe, that for a time we beare with certayn of our brethren, whiche be weake, vntil suche tyme that they may attayne to moze perfection, and in the meane time let every manne beare one with an other, and so nourishe conoord betwene you, doing eche for other as louing brethren.

Afterward he made the Jewes to feare lest Moses should bee abrogate, or decay, for he hath certain, and hath had this many yeres, that speake of him in the Synagoges, where he customably is read euery sabboth day.

The secte. Then pleased it the Apostles and others with the whole congregation, to chuse chosen men of thei owne company, to Antioche with Paule and Barnabas. They sent Iudas (whose surname was Barsabas) and Silas, whiche were chiefe men among the brethren, and gaue them letters in thei handes, after this maner.

When James had this sayd, and every man had allowed his saynges, the apostles and seniores, and the whole congregation, thought it expedient, that certayne shoulde be chosen out of that nombre, to goe with Paule and Barnabas to Antioche. And so they chose a couple that were knowne to be men of good credite, thone was Judas, whiche for his godly behauiour was otherwise called by surname the Juste, and Silas, which both were accounted to bee of moste bypight living among all the other brethren. To these they gave certayne messages to doe, and deliuered them an epistle to carue, the tenour wherof was this.

¶ The Apostles, and elders and brethren, sende greetings unto the brethren which are of the Gentiles in Antioche, Syria, and Cilicia. Forasmuch as we have heard, that certaine which departed from vs, haue troubled you with wordes, and encumbered your myndes, sayng ye must be circumcised, and kepe the law. To whom we gaue no such commaundement. Now therefore thought it good, when we met cum together with othe apostles, to sende chosen men vnto you, with our beloued Barnabas and Paule, being men that haue reported thynges for the name of our Lord Iesus Christ: we haue sent therefore Judas and Silas, which shal also tel you the same thynges by mouth. For it seemed good to the holy ghost and to vs, to charge you with no more then these necessarie thynges: that is to saye, that ye absteyne from thynges offered to idols, and from bloud, and from strangled, and from fornication. From which if ye kepe your selues, ye shal do wel. So fare ye well.

The text.

The Apostles and elders with the other brethren also, whiche of Iewes are becom christen men, sende greetung vnto those of the Gentiles, which are conuerted to Christ, and are now abydng in Antioche, Syria and Cilicia. Forasmuche as we vnderstande, that certayne of the Iewes which came fro hence, as though they had bene sent of vs, haue troubled you, whereas before they cummyng, ye were quiet, and continued in vnitie together, luyng after the trade of the gospel, and forasmuche as the sayde persones so cummyng to you, haue perverted your myndes with theyr newe doctrine, in that they wold led you to be circumcised and to kepe the law, where as we gaue them no such thyng in commission: we haue now thought good and expedient by the assentiblye of the whole conuocation, that certayne amongst vs purposely chosen, shoulde be sent vnto you, with Paule and Barnabas, whom we, not without good cause, dooe fauour and greatly tendre, forasmuche as thei haue auentured theyr liues for the setting furthe of the name of our Lorde Iesus Christ. Wherfore we haue sent Judas & Silas, men whō we knowe to bee very godlye & faythfull, by whose reporte, ye maye certaynlye haue knowledge of those thynges that we wyte. The whole summe wherof is this that foloweth: It hath pleased the holy ghost, and through his motion vs all with one consent, not to burden you with any more, then with these thynges which we thought very necessarye to be observed, that is to saye, to witte that ye absteyne from that that is sacrificed to Idoles, like that if ye should eate of it, ye myght come to fauour the same supersticion, which ye haue once renounced and forsaken. Secondly that ye eate no beastes bloude, or any beaste that is strangled, which are vlawfull meates and forbidden by the lawe. Finally, that ye absteyne from whoredome, which the Gentiles supposed to be lawfull. If ye absteyne from these thynges, ye shall do well. And thus fare ye well.

When they therefore were departed, they came to Antioche and gathered the multitude together, and deliuered the epistle. Which when they had red, they reioyced of the consolation. And Judas & Silas being thyspayers, exhorted the brethren with much preaching and strenghtened them. And after they had stayed there a space, they were lette go in peace.

The text.

The pharaprase of Erasmus vpon

of the brethren vnto the Apostles. Forwithstanding it pleased Syllas, to abyde there still, but Judas departed alone to Hierusalem: Paule and Barnabas continued in antioche, teaching and preaching the word of the Lord with other manye.

After this done, they were dismissed with the letters and message: and whan they came to Antioche, they deliuered þ letters to the congregacion, to which, whan they wer in audience of them al reherced, the whole multitude reioyced with great comforte, because the Apostles and elders, and commons of Hierusalem, had vouchsafed by theyr authoritie to stawe them in that opinion, whiche they had already conceived in theyr synodes. And then Judas and Syllas hauing the gyfte of expondyng scriptures, satisfied euery man in those thynges that were not namelpe expelld in the letters, accordyng to the commission of the Apostles. And at largethey exhorted the brethren and made them stebfaste in theyr synode, wysling them to continue in that that they had begunne. And whan they had taryed there a good sorte of dayes, they were dismissed of the brethren in peace, and were permitted to retorne vnto them that hadde sente them. And soasmuche as Syllas thought it best to tarrye there, Judas returned alone to Hierusalem. In the meane space Paule also and Barnabas remayned at Antioche, teaching indifferentlye bothe Jewes and also Gentiles, preaching saluacion vnto euery manne to be obteyned, if they woulde beleue the Gospell, that is to saye, the word of god.

The text.

¶ But after a certayne space, Paule sayde vnto Barnabas: Let vs go agayne, and visyte our brethren in euery cite where we haue shewed the word of the Lord, and see how they do. And Barnabas gaue counsel to take with them John, whose surname was Marke. But Paule woulde not take hym vnto their company, which departed from them at Pamphilia and went not with them to the brooke. And the contention was so sharpe betwene them, that they departed asonek one from another, and so Barnabas toke Marke and sailed vnto Cyprus. And Paule toke Syllas, and departed, being committid of the brethren vnto the grace of God. And he went through Syria and Cilicia, stablyshyng the congregacions. Then came he to Berbea and to Lystra, commaunding them to kepe the preceptes of the apostles & elders.

But Paule would not take hym vnto their companye.

And after a good space, Paule became carefull for the disciples, that he hadde lette at Cyprus, and in Pamphilia. Then he sayde vnto his companion Barnabas: Let vs go visyte our brethren that he abyde in all cities, wherre as we haue preached the word of God, and see howe they do. Barnabas allowed his sayings, but his mynde was to haue John, whiche other wyse was called Marke, to go with them, whom they before had brought out with them, whan they toke theyr iourney thitherwardes. In whiche matter Paule differed or disagreed from hym, thynkyng hym not mete to be receyued in parte of that busynesse, seying that he before tyme of his owne accord, had forsaken them before they had finished that busynesse, whiche they had taken in hande, and had sayled backe from Pamphilia to Antioche. And they were so earnest in disputyng or reasoning this matter that whete as none woulde geue place to other, one departed from the company of the other. Not because that anye geryous displeasure was arysen betwene so great apostles, but because that both contended to byng to passe that they thought expedient for setting furth the Gospell. And we haue here example leste vs, not to cryght wayes to crosse euyll, whatsoeuer disagreeeth with our opinion. It is no matter to be of a diuerse opinion, so that mennes myndes do agree in furtheryng the gospell. And god also prouided this, that by the dissencion of the apostles, whan two chiefe capitaynes wer dissuaded, the gospell shoulde spred more at large, then if they

if they had continued together in one companye, as they had done before. And then Barnabas taking Marke with him sailed into Cypres whiche was hys native countreie.

And so Barnabas took Marke, and sailed to Syria.

And Paule takyng to hym Syllas, (whiche, as god would, had remayned at Antioche, euen as it had bene for the nones and of a purpose, that Paule should not be destitute of a sad man to beate hym companye, and a manne that was in good estimacion, being dimissed of the bzethren, and comynctred to the grace of god,) toke hys iourney whither euer he had any token of hope, that the gospell should hane increase. So he went ouer to Syria, and Cilicia, whereas he hymselfe was bozne, and eche where stablyshyng the companies of suche disciples, as he before had gotten there, and encreasyng also the number of them, as his purpose before was, commaunded them to kepe those thinges that the apostles, and elders had decreed at hierusalem, as concernyng eschewyng the cupany of such as were worshypers of Idolles, and eschewyng whoredome, strangled beastes, and bloud, and that they were none other wise bound to kepe Moses lawe. When all these thynges were done in Cilicia he returned agayne to Derba, and after to Listres.

The.xvi.Chapter.

And beholde, a certayne disciple was there, named Timotheus, a womanes sonne which was a Jewesse, and beleued: but his father was a Greke. Of whom reported well, the bzethren that were at Lystra and Iconium. Hym mouing Paule, that he should goo teach with him, and take, and circumcise hym, because of the Iudaes whiche met in those quarters. For they all knowe, that his father was a Greke.

The text.



And beholde there was a certayne disciple, whose name agreed with hys dedes, and was called Timothie, as a man would saye, in estimacion with God, who was bozne of Parentes, that were of sondry sectes. For his mother being now a widow, was a Jewe bozne, and had of late bene converted from the fayth and peruerse beliefe of the Jewes, vnto the true fayth of Christe.

And his father was a gentile. Thys Timothie for hys vertuous disposicion, and lining, was much spoken of among all the bzethren that were at Listres, also at Iconium. And so Paul desiring nothing moze than by all meanes dayly to enlarge the boundes of the gospell, searched out in euery corner, suche as myght serue his turne, euen as ambitious kinges are accustomed to do, which being wholly giuen to enlarge their dominions, care for nothing moze, then to get mete capitaynes, and rulers, to whome they may commit their affaires. But it is not sufficient for him that is caprayne, or guyrd in matters of the gospel, to haue meane qualities, no: yet to be of an vpyght behauiour, but he must haue commendacion of all good men, lest that an euill name going on him, though it be false, may hurt the furthering of the gospel. Wherefore Paule was desyrous to haue Timothie to beate hym companye in his iourneys, because he was good, and esteemed also of al good men, to bee good and vertuous. And when he had obserued hym, to loyne with hym, he circumcised hym, not because he thought he might

Of whom reported well, the bzethren that were at Lystra and Iconium.

The pharaprase of Erasmus vpon

For they all
knewe, that
his father
was a
Jewe,

therby obteyne saluation, whiche onely sayth coulde doe, but lesse the Jewes should make any commotion, of whome there was no small number in those partes, he vouchsafed rather to suffer Timothee to lese a littill piece of skynne, (whiche yf he had still kept, he had not bene the better, nor yet the worse for lacke of it) then by occasion therof, to turne awaie the Jewes myndes from the gospel, whose stubbenesse he knewe well enough. The Gentiles were free from the burden of y^e lawe, by the decree that the apostles had made at Ierusalem, Paule beeyng present: And circumcision was a profession made to obserue the lawe, and as a token therof. But the Jewes were not yet openlye deliuered from the yoke of the lawe, whiche ought by litle and litle to be abolished. Wherefore seeing that it was euident by al tokens, that Timotheus was ther was a Jewe boyne, and his father a paynym, by occasion wherof he had not bene hitherto circumcised, Paule right well perceyued that the Jewes would make sedition if they might haue neuer so litle a cause, and speciallly yf Timothee, whiche was halfe a Jewe boyne, were not onely made partaker of the gospel without circumcision, but also called to the office of a preacher. Wherefore Paule in those dayes did deare so muche with them, hauing euer respecte only to further the gospel, and to kepe men in quietnes, whiche had professed Christ the authour of all true peace.

The text.

As they went through the cities, they delivered them the decrees for to kepe, that were ordeyned of the apostles and elders, which were at Ierusalem. And so were the congregacions established in the sayth, and increased in number dayly.

And not only thus did he, but whatsoeuer cities they were that he went by, he commanded those that of brethren were becom christen, to kepe those thinges that had bene decreed by the apostles, and elders at Ierusalem: for the whiche purpose Judas, and Syllas, had bene sente before to Antioche, lesse the Jewes should fynde any faulte therewith. And god furthered Paule in all his businesse, for the cōgregations of the disciples were both established in the saythe of the gospel, and dayly also augmented, many persons bringinge daye by daye conuerted to the sayth.

The text.

When they had gon through ouer Phrygia, and the countrey of Galacia, and were forsoyden of the holy ghooste to preache the word in Asia, they came to Mysia, and sought to go into Bithinia. But the spirit suffered them not. But when they had gon through Mysia, they came downe to Troas.

And when they had trauailed ouer Phrygia, and Galacia, with great profite in wyning many to the sayth, although they were but a grosse, and a rude people, and were muche despyous to take their iourneys towarde that parte whiche is properly called Asia, the holy ghooste woulde not suffer them to preache the gospel there. And this the secreete and prime will of god, obeyed they, forasmuche as it is not sitting that manne should withstand god. And so chaungeyng their entent, they turned to Mysia last bordering vpon that countrey, which is properly called Asia. Thence they attempted to take their iourneys towarde Bithinia, turninge them northwarde, for that was a noble prouince of the Romaynes, and therfore they hoped there to haue great gaude. But the spirit of Iesus which was thei^r guide, woulde not permit the to go thither, the cause why is vncertayne. Wherefore returnyng backe towarde the weste, when they had gon ouer Mysia, they came to Troas. That same is a citie of Phrygia, loryng nere vnto the sea, and otherwyse called Antigonia.

¶ And a vision appered to Paule in the nyght. There stood a man of Macedonia and prayed hym sayng: cum into Macedonia, and help vs. After he had such this vision, immediately he prepared to go into Macedonia, desyrng certayn that the lord had called hym, to preache the gospel vnto them. When he looked forth the ryen from Troas, he came with a straight course to Samothracia, and the nexte daye to Naples, and from thence to Philippi. whiche is the chief cite in the partes of Macedonia, & a free cite. We were in that cite abodynge certayne dayes. And on the sabboth dayes we went out of the cite by a riuier where men were wont to pray. And we sat downe, and spake vnto the women which resorted thither.

There had Paule a vision in his slepe, which directed him whyther he should goe: The vision was this. There stood by hym a certayne man appered like a man of Macedonia, whiche entreated hym, and sayde: Cum to Macedonia, and help vs. And he that so appered, was the Angel that is defendour of that countrey. And as soone as Paule had seen that vision, whiche hadde once or twise before been forbidden by the holy ghost to preache the gospel, we that were his companions, were very glad of it. For I also that wrote this, was in that countrey, and by and by we provided all thinges to take our iourney to Macedonia, being assured that god had called vs thither to preache the gospel vnto them, the whiche we doubted not, but God woulde prosper them well. And in this wyse leauyng Troas, and saylyng by Chersonesus, we arriued at Samothrace the Pland, whiche is situate directly against Thracia. And from thence the nexte daye we came to Naples, whiche is a cite on the sea syde in the marches of Thracia, and Macedonia. And from thence to the cite Philippi, whiche is a free cite, and the first that ye come vnto, when ye go from Naples. In this cite abode we certayne dayes, looking for a good tyme and occasion to begynne the matter, wherfore we came. And on the sabboth daye we walked forth of the cite, into a certayne place without þ gates that was nere to a riuier, where as a greate multitude of the people together, did customably resorte & assemble for to make their prayers. And as we were there sytting, our talke was vnto certayne women that were come thither, and we were preachyng vnto them Iesus of Nazareth.

¶ And a certayne woman (named Lydia) a seller of purple, of the cite of Thyatira, whiche worshipped god gaue vs audience. Whose herte the lord opened, that she attended vnto the thynges, whiche Paule spake. When she was baptised, & her household, she besought vs, sayinge: If ye thinke that I be true on the lord, come into my house, and abode there: And we consensyd vs.

The text.

Among them was one whiche was veraye deuout, whose name was Lydia, a seller of purple, and one that was borne in the cite Thyatira, whiche is a cite in Lydia. And among all other that hearkened vnto Pauls preaching of Christe, god opened her herte diligently to heare those thinges that Paule taught. And so after that she was Christened with all her household, she desired Paule, and his companions, sayinge: If ye haue thought me one not unworthy to be receyued by meane of baptisme, & your instruction, as a partaker of þ gospel, I praye you do so muche also for me, as to cum into my house, and do it honour with your presence, and take not me as an Estranger, as I was erewhyles, but take me as I am nowe, renewed by fayth of the gospel throughe your ministry. By these wordes she entreated the Apostles to tary as guests, at her house a good space. Here is an example for preachers, that they refuse not tennynesse profered vnto thym, by those that are newly conuerted to Christe, yf it be readyly and instantly profered, lest they seme

The pharaprase of Erasmus vpon

not to knowledgẽ them for theys . And on the other syde, they ought not to preacẽ on thẽm, but yll they be despyrd, lest they seeme to craue rewarde for preachyng the gospel. But he that hath receyued a spirituall or ghostly benefyte, ought earnestly to cause those that haue so doon for hym, to receyue at his handes agayne corporall benefytes, yf they shall haue neede thereof.

The text. ¶ And it fortuned as we went to praye, a certayne damsell possessed with a spirite that propheted, met vs, which brought het master and mayster, muche auantage by her prophesying. The same followed Paul and vs, and cryed, saying: these men are the seruantes of the moste high god, whiche shewe vnto vs the waye of saluacion. And thus spake we many dayes. But Paul not contented, turned aboute, and sayde to the spirite: I commaunde the in the name of Iesus Christ that thou runne out of her. And he came out the same houre.

And it chaunted, as we were goyng to praye, as our custome was that a certayne damsell met vs, whiche had in her the spirit of the deuyll Dithon, whiche by prophesying and tellyng thynges befoze hand, gotte great auantage to her master and mayster. She ouertakyng and following Paul and vs, cryed saying: These men are the seruantes of the hygh god, whiche are cum to teache you the waye of saluacion. And where as she continued thus dooyng many dayes, Paul beeyng discontented, lest that he shoulde seme to knowlege that prayse whiche the wenche beeyng possessed with a dyuell, attributed vnto hym, turned to her, and sayde to the spLite: I commaunde the in the name of Iesus Christ that thou departe out of her. And the spLite left her immediately.

The text. ¶ And when her master and mayster sawe that the hope of theyr gayer was gone, they attached Paul and Silas, and brue them into the market place vnto the reuelers, and brought them to the officers, saying: These men trouble our cite, saying they are Jewes, and preache ordinaunces, which are not lawfull for vs to receiue, neyther to observe seeing that we are Romaynes. And the people ranne agaynst theym, and the officers rent theyr clothes, and commaunded theym to be beaten with rodde. And when they had beaten theym soe, they caste them into pryson, commaunding the sayler of the pryson to kepe them diligently. Whiche when he had receyued such a commaundement, thrust them into the inner pryson, and made theyr feete fast in the stocks.

But the damels master and maistres, seeing that theyr bauntage was gone toke Paul & Silas, & brought theym violently into the market place befoze the chiefe of the cite, & there befoze the officers, accused theym, saying: These men whiche are cum hither from sum straunge countrey, doe trouble all the whole cite: forasmuche as they beeyng Jewes bozne, teache vs a newe relygion, and teache vs newe ordinaunces, whiche is not lawfull for vs to receyue, seeing that we lyue accordyng to the lawes of the Romaynes, whiche will not permitte us suffer vs, neyther to receyue any straunge goddes, nor to practyse any newe kyndes of worshippyng the goddes. Vpon these complayntes, the people there emōg whom the bray name of a Jewe was in great hatred, clustring all in a rage together, made assaulte vpon the Apostles. And the officers, to satisfye the people in theyr furye, cut a sondre theyr garmentes for byathe, and commaunded them to be beaten with rodde. And beeyng not satisfied with this punishment, whā they had laked many a soze stripe on theim they caste them in pryson, commaunding the saylour to kepe them diligently. The saylour when they had so streghly charged hym, for the better safegarde, layed theym beneath in a lower pryson: and yet was not contented, but sette them faste in the stocks. This lucke had they at theyr first entryng to preache

preache in Macedonie. Marke here that euermore either lucre, or ambition, or els supersticion, letteth the furtheraunce of the gospel. But when the woꝛlde moſte cruelly rageth in perſecution of Chriſtes members, than eſpecially appeereth comfoꝛt from heauen.

¶ At mydnight Paule and Syllas prayed, and lauded God. And the pryſoners heard The ſerſe:
them. And ſuddenly there was a great earthquake, ſo that the foundation of the priſon was ſhaken, and immediately all the doores opened, and euery mannes bandes were looſed. When the keeper of the priſon waked out of his ſleepe, and ſaw the priſon doores open, he drew out his ſworde and would haue killed himſelfe, ſuppoſing that the priſoners had been ſleeb. But he ſcried with a loud voyce, ſaying: be thy ſelfe no harme, for we are all here.

About mydnyght Paule and Syllas, not paſſing for theyr wherryng, nor yet that they were caſt into priſon, prayed and ſung hymnes in the laude & prayſe of God, thankyng hym, that he had vouchſaued to do theſe thinges by his ſeruauntes, ſuche honour, as to lette them ſuffer theſe iniuries for his name. And other, whiche were priſoners there, heard them merely ſyngyng the prayſe of god, and of his ſonne Jeſus Chriſte, and meruayled, that they in ſuche aduerſitie coulde be ſo merry. And ſodaynely came a greates earthquake, inſomuche that all the whole priſon was ſhaken, even the foundacyon and all, and all the doores of the priſon were open with theſame, and all the priſoners gyves and other lyke bondes were looſed. the doores opened and euery mannes bandes were looſed. The keeper, at the greates noyſe and rumbling that was made, awoke: and when he had ſtarte ſoſte, and founde all the priſon doores wyde open, thynkyng vpon and veraply unagynyng that the priſoners were all gone, and hauing in remembraunce the charge that he had of the officers, pulled out his ſworde and was aboute to kill himſelfe, wylling rather to ſlaye himſelfe, then ſpyke to ſuffer many painefull toyments, and afterwarde at the hangmonnes hande, whiche was executioner of the towne, to ſuffer death. But Paule whiche laye beneath in the darke, ſeyng hym about ſuche a dede, cryed out with a loud voyce, that although the man were ſlotted, yet he made hym hearken vnto hym, and ſayde: Bewate, holde thy handes, and hurt not thy ſelfe, for thou ſhalt haue no damage by vs. for we are all here, and not one of vs fled hence.

¶ Then he called for a light, and ſprung in, and came trembling vnto Paule, and fell The ſerſe:
downe at the feete of Paule and Syllas, and broughte them out, and ſayde: Myſte what muſte I doe to be ſaued? And they ſayde: beleue on the lord Jeſus, and thou ſhalt be ſaned, and thy houſholde. And they preached vnto hym the wordes of the lord, and ſo al that were in his houſe. And he toke them theſame houre of the nyght, and waſhed theyr founteynes, and was baptiſed, and all they of his houſholde ſeruyhtway. And when he had broughte them in to his houſe, he ſet meate before them, and loped, that he with all his houſholde, beſeued on God.

When the keeper heard theſe wordes, he came to himſelfe againe, & commaunded light to be broughte: and ſeyng it to be ſo, & that the thyng was not done by any craſte of man, but by ſum liuine power: conſideryng alſo with hymſelfe, how that Paule had ſene in the darke what he was aboute to doe, and the cauſe therof, went downe into the lower priſon, and ſet at Paules and Syllas feete. And regardyng not the charge þat was geuen hym by the officers, broughte them forth of priſon, into a more commodiouſe place, & ſayde: Maſters what muſte I doe to be ſaned? His mynde was to exchange helth for helth. His intent was to ſaue theyr lyues, and lykewiſe he mynded to heare of them howe he ſhoulde obteyne lyfe of his ſoule. Then they answered: Beleue in our lord Jeſus, and thou ſhalt be ſaned with all thy houſholde. And there ſteygthes

The pharaprase of Erasmus vpon

waiges he called them all together, and the apostles preached vnto them the doctrine of the gospel. Thou mayest here see that no tyme, ne place is vniuerſe to preache or to heare the gospel. For that same darke & synkynge pryſon was as a churche to the apostles. They ceaſed not from ſyngynge hymnes though it were midnight. By preachynge the goſpell in pryſon a vantage was gotten to Chriſte. The pryſon is here as a chayre to preache the goſpel in. And furthwith the keper beyng newly instructed in the fayth, haſtened to recompence or ſumwhat to rewarde his instructor. For he anon had them aſyde, and waſhed cleane their woundes. The ſaplour thought this to be his due tie. And he hymſelfe afterwarde with all his whole houſehold, had the woundes of their ſoules waſhed cleane away. After this ſo doen, he led the into his owne houſe where he dwelled the daie tyme, and gaue them meat to reſreſhe their bodies.

For after baptiſme nexte was the communion of the table. And the keper of the pryſon reſoyled muche, that it had bene his chaunce to haue in cuſtodye ſuche pryſoners, whereby both he and all the houſe had receiued the fayth. Theſe thynges were done in the night.

The nexte.

And when it was daye, the officers ſente the miniſters, ſaying: let thoſe men go: The keper of the pryſon tolde this ſaying to Paule: The officers haue ſente wordes to looſe you. Now therefore, geue you hence, and go in peace. Paule ſayd vnto them: they haue beate ſen vs openly vnrcondemned, for all that we are Romaynes, and haue caſte vs into pryſon, and now would they ſende vs awaye privatelye? Nay verily, but let them cum themſelues, and ſet vs out. When the miniſters tolde theſe wordes vnto the officers, they feared when they heard that they were Romaynes, they came and beſought them, and brought them out, and beſe, yed them, to departe out of the cite.

When it was daye the officers more diligently haupnge the matter in communicacion, after they had weyed it well, ſente the miniſters to the keper, commaundynge hym to let Paule and Silas departe at their owne libertye. The keper hearyng this tydynges, beyng glad as well for his owne parte, as for the apoſtles ſakes, brought this worde to Paule, that the officers had licensed them to go at libertye. Wherefore, (ſayth the keper,) ſeing it hath ſo well chaunced, go ye in goddes bleſſyng. But Paule of an earnest mynde, to make both his innocencie the better knownen, and to fynde occaſion alſo to ſaue many, made anſwer vnto the meſſengers in this wyſe: Forasmuche as they boaſte themſelues to be Cytezens of Rome, by their lawes it is forbydden to puniſhe any man, beſoze he be heard to pleade his cauſe, and lawefully convicted of ſomme ſaine. this notwithstanding, they haue openly beate vs beyng Romaynes beſoze we pleaded our matter, or were lawefully convicted: and as though this had been to litle, they caſte vs alſo, after that we had been ſore beate, into pryſon. Now for their owne ſauergarde, that they maye ſeeme to haue done nothyng, but that their office woulde beate them in, and that it mite be thought that we were guilty, they would haue vs priuily to couey our ſelues hence, to p'intent, that men might ſuppoſe that we brake pryſon and fled awaye. No, we will not ſo do, but let them cum themſelues, and beſuer vs hence by the ſame ryght, that they caſt vs in. The miniſters told to the officers, what Paule had ſayd.

Who hearyng that they were citizens of Rome, came themſelues to Paule, and Silas, and deſired them to pardon them, in that they had doen againſte the

Nay verily
but lette
them cum
themſelues
and ſet vs
out.

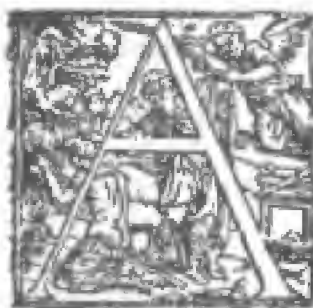
the custome of the Romaine lawes, being compelled by the commotion of the people, and byngng them honourable out of the keepers house, they bespyed them, lest the people shoulde make any buspelle, to departe from the cite named Philippes.

And they went out of the pylson and entred into the house of Lydia, and whan they had seene the dysture, they comforted them, and so departed. The text.

The Apostles were content to accomplyshe theys request, and whan they were out of pylson, they wente into the house of Lydia, tohere they had been fyrst hosted, whiche Lydia with all her whole householde, had before receyued the doctrine of the ghospell. And whan they had seene her, and the rest of the byethian, they comforted theyn, rehearsing vnto them what had chaunced to the night whyles they were in pylson, exhortyng theyn to contynue in that they had begun. This doen, they leste Philippes the cite, and went another way.

The xviij. Chapter.

As they made theys journey through Amphipolis, and Apollonia, they came to Thessalonica, where was a synagoge of the Jewes. And Paule as his maner was, wente in vnto them, and thre sabboth dayes declared out of the scriptures vnto them, openyng and allegyng, whate man needs haue suffered, and aryse up agayne from deathe, and that this Iesus was Christe, whome (sayd he) I preache vnto you. And some of theyn beleued, and came and companied with Paule and Syllas, and of the beuour Gettes a great multitude, and of the chiefe women, not a fewe. The texts.



And passing by Amphipolis and Apollonia, bothe cyties of Macedonie, they came to Thessalonica, whiche is the chiefe and head cite in Macedonie.

Where (because it was a noble cytye) was a Synagoge of Jewes, and therfore hoped they to haue there greate increase. Wherefore Paule (as he customably vsed to do) entred with the multitude in to the Synagoge, and thre sabboth daies reasoned he with them, allegynge for his parte, Prophecies out of the scriptures, and expoundyng the harde meanynges of saynges, clyng testimonies out of the lawe, and conferryng these saynges together with the actes that were past, he shewed howe that it was the wyll of God, that Christe shoulde in that wyse suffer for the world, and aryse agayne from deathe to lyfe. And forasmuche as all Prophecies that were spoken afore of Messias comyng, and all those thynges that were shadowed vnder figures, did agree in Iesus of Nazareth, he affirmed in his teachynges that the Jewes shoulde looke for none other Messias, but onely thesame that he preached vnto them, whiche was Christe. Whan Paule had reasoned this matter in the Synagoge, certayne of the Jewes beleued and ioined themselves with Paule and Syllas, and besides these, a great number of the Gentyles that feared God, were conuerted to the saythe, and among other, dyuers worthypfull women of the chiefe of that cytye.

But the Iewes whiche beleued not, had indignacion, and toke vnto them euill men whiche were vagabonde, and gathered to them a compaign, and set all the cite on a roere, and made a sedit vnto the haust of Jason, and sought to bynge them out to the people. But whan as they founde them not, they ouer Jason, and certayne brethren vnto the heades of the cytye, sayng: that that trouble the world, are come byther also, to whom Jason hath receiued pynny: And that all dooe contrary to the decrees of Cesar, affirmyng The texts;

another

The paraphrase of Erasmus vpon

another kyng, one Iesus. And they troubled the people, and the officers of the cite, when they hearde these thynges. And when they were sufficiently answered of Jason, and of the officers, they let them go.

On the other parte, certayne Iewes beyng ouermuche wedded to Popes lawe, whiche Paule sometyme had earnestly fauoured, beyng of a zeleminded, and ioyning themselves with a certayne numbre of naughty vagaboundes, towhom they had made of their parte (for of suche fellows haue they that be without of any commotion, neede of) and gathering to them a greate compaignie besides, repled by the cite. And sediciously coming to the house of Jason, woulde haue brought Paule and Silas furthe befoze the people. But forasmuche as they enteryng in to the house, founde not them that they sought for, they brought Jason hymseife, and with him certayne other disciples, befoze the gouernours of the cite, cryng aloud (for so had they befoze tyme serued Christe) and sayed: These felowes that already haue troubled all the world, are nowe cumme hither lyke wyse to trouble vs. And Jason knowyng them to be suche felowes, receyued them into his house.

But all those that goe about any suche matters, or lodge suche as go about the same, doe agaynst Celars actes, forasmuche as they saye, that there is another kyng, besydes Cesar. for they preach of one Iesus, that was a good whyles since, doen and nayled vpon the crosse by Celars deputie, because he affirmed hymseife to be kyng of the Iewes. Wherby howe they here abuse the name and authozyte of Cesar, agaynst the ghospell. And when the people and reuolers of the cite hearde these wordes, they were muche moued therewith, euen as Pilate befoze in lyke maner was moued agaynst Christe.

For than cryed the unhappy Iewes: we haue none other kyng besides Cesar: and agayne: If thou let hym goe, thou arte not Celars frende: and yet agayne: Whosoever maketh hymseife a kyng, wythstandeth Cesar. On the other parte, the true Iewes thus doe cry: We haue none other kyng but onely Iesus of Nazareth: and againe, whosoever confozmeth himselfe to followe Cesar, is not Christes frende. for he onely is kyng ouer all the world. But after that Jason and the other brethren had alleaged a lawfull excuse, the officers let theym goe.

And when they were sufficiently answered of Jason &c.

The recte.

And the brethren immediately sente away Paule and Silas by night, vnto Berea. Whiche when they were cum thither, they entred into the Synagoge of the Iewes. These were the noblest of byrthe among them of Thessalonica, whiche receyued the word with all diligence of mynde, and searched the scripture dayly, whether those thynges were true so. And many of them beleeued, also of manye yttall women whiche were Beres, and of men not a fewe. When the Iewes of Thessalonica had knowledge that the word of God was preached of Paule at Berea, they came, and would the people there.

But when the brethren perceyued that through displeasure and malice Paule and Silas were like to be in daunger, they with speede, comanded thym out pryuelly in the nyght season to Berea, whiche is a citie in Macedonia, not far from Bella, whereas Alexander the greate was bozne. In this wise, the euangelicall captaynes fflye, but so that they neuerthelesse fyght still. For as soone as they came to Berea, they entred into the Synagoge, nothyng afrayed for all so many sedicious that the Iewes had raysed agaynst them. But these were moze gentyll, than the others that were at Thessalonica. For they receyued

receyued the doctrine of the gospell veray truely, euer daye searching the scriptures diligently, that they myght see howe those thynges that they had learned by the apostles instruction, agreed with the Prophecies, and figures of the lawe. And so were many of the Citizens of Berea, converted to the faythe, not Jewes onely, but also dyuerse worshipfull women that were Grekes bozne, and a greate number of men besides. But when the Jewes that were at Thessalonica, whiche had made a commotion there, heard that the gospell was preached at Berea by Paule, whome they had draynen from them, they tooke theyr iourneys thither, and as they before had doen, so euen so they stirred up the multitude there also agaynst the Apostles.

And then immediately the brethren sent awaye Paule to goe to the sea side: But Silas and Timotheus abode there still. And they that guydes Paule, brought hym vnto Athens, and receyued a commendement vnto Silas and Timotheus, for to come to hym with speed, and came theyr waye. The text.

And what tyme the brethren perceyued that Daungler was of the Apostles had taried, they immediately sent forth Paul, whom they thought to be moste in daunger, to goo & take the sea, whiche is not far from Berea. And Silas & Timotheus remayned at Berea. Then the brethren that had brought Paul thither, takinge Appopyng with hym, brought hym as farre as Athens. There they left Paul, & returned to Berea, hauing message fro him to Silas and Timotheus, y they should follow after as sone as they might conveniently.

Whyles Paule waited for them at Athens, his spirite was moued in him when he sawe the citee giuen to worshipping of images. Then disputed he in the Synagoge with the Jewes, & with the devout persons, & in the market daye with them y came vnto hym by chance. Certaine Philosophers of the Epicure & of the Stoiche, disputed with hym. The text.

There Paule though he were left alone & without companions, yet seryng so noble a citee as that was and so full of learned men, wisely and bluely gotten to worshipping of idols, wroth hote in spirite, in so muche that he coulde not abyde the cunningg of his felowes, but entered into the synagoge, & there disputed with the Jewes, and other devout persons. And besydes that also, he reasoned in the market place with all that came vnto hym, whether they were Jewes, or els Grekes. Among whome were some Philosophers, of Epicures secte, some Stoiches, betwene whete was great diuersitie of opinions. For they that were of Epicures sect mesuring the felicitie of man by pleasure, thinke that either there be no gods, or if there be any, that they nothing regarde the life of man. The Stoiches besides other straunge opinions, doo sette and esteeme the felicitie of man by the stedfast qualities of the soule, whiche felicitie they call vertue or honestie. These men disputed with Paule, as he had been a Philosopher that were a beginner of some newe secte.

And some there were that sayed: what wilt this babler saye? Others saye: he seemeth to be a tytynge binger of newe doctryns, because he preached vnto them Jesus, and the resurrection. And they tooke hym and brought hym into the citie of Mars, sayng: maye we not knowe what this newe doctrine wherof thou speakest, in? For thou bringest straunge tytynge to our eares. We woulde knowe therefore, what these thynges meane. For all the Athenians and strangers whiche were there, gaue them selues to nothing els, but euer to beare some newe thyng. The text.

But after that Paule had taught them the euangelicall Philosophie, whiche farre disagreed from the Philosophers opinions, some sayde in mockage: What is it that thys prating felowe sayeth? For by thys reprochefull worde *perimologos*, the Grekes meained a tangler, and a fool. The talke of

The paraphrase of Erasmus vpon

He semeth
to be a p-
dinger bair-
ger of newe
ecclesiastic.

of bayne wordes, and a prater: for the heavenly wysdome seemed vnto them foolyschenesse. And others there were that sayde: He semeth to bring in some newe kynde of gods, because that he preached vnto them that Iesus was the true saviour, and the soune of god, and that the dead in tyme to cum shoulde aryse agayn, for they of Athens, accordyng as they had been instructed of Plato, called the gods children, gods, whome they supposed to haue bodyes whiche shoulde continue for euer. Wherfore, inasmuche as whyles they were in the market place, they had diuerse opinions of Paule, they thought it beste to leaue him aside in to a strete, whiche is called Mars strete. This strete is a place in Athens of muche resorte of people, by reason that there they dyd lye on matters of lyfe and death in the night season. And that place was meete for that kynde of disputacion, whiche profered saluacion to them that belueid therein, and death to the vnfaithfull. For they sayde: Hap a manne learne of the what newe kynde of doctryne this is, that thou speakest of: for where as all kyndes of Philosophy are treated of amongest vs, yet thou shewest vs newes, and such as we neuer hearde of yet: we are therefore desirous to heare the more at large, to what ende these thynges may growe, that thou speakest of, or what they meane. And forasmuche as that cite was namly among all the citie of Grece, moste exercised in all kyndes of learning, and gyuen to eloquence, by occasyon wherof, many resorted thither out of all partes of the world, to be students there, bothe the citizens of Athens, and other straungiers that were continuing there, did nothing els, but either harken for newes, or els tell some newes: and that more for theyr pleasure, then that they desired by knowlege of matyers, to be the better experte. But god that is desirous of mannes health, as fishers and hunters doe inuent all meanes to get theyr praye, so taketh every man by occasyon of those thynges, that he is moste de-
lyted with all.

He telle,

¶ Paul stode in the myddes of Mars strete, and sayd: ye men of Athens, I perceyue that in all thynges ye are to superstitious, for as I passed by, and behelde the manye holtes ye worship your goddes, I founde an altare wherin was written: vnto the vnknowen God, Whome ye than ignorantly worship, hym serue I vnto you: God that made the world, and all that are in it: seeing that he is lord of heauen and earth) dwelleth not in temples made with handes, neither is worshipped with mennes handes, as though he neede of any thing, seeing he hymselfe geueth lyfe and breathe to all men every where, and hath made of one blood all nations of men, for to dwell on all the face of the earth. And hath appointed before some long tyme, and also the endes of theyr inhabitation, that they shoulde seek God, if they myght fele and fynde hym, though he be not farr from euery one of vs. For in hym we lyue, we moue, and we haue our being, as certayne of you some poetes sayd: For we are also his generacion. Forasmuche then as we are the generacion of God, we ought not to thinke that the Godhead is like vnto golde, siluer, or stone, grauen by craft or imagination of man.

¶ Wherfore Paul that knewe howe to behaue himselfe amonge all sortes of men, and to frame his eloquence to all mennes capacities, nowe beeyng in the myddes of Mars strete, as it were in a stage to playe his parte alone, haupng aboute hym a great multitude, spake vnto theym in this wyse: Ye men of Athens, although this cite flouryssheth more then any other in learning & knowlege, yet I perceyue that ye, as concerning your trade in religion, are betwixt superstitious, where as true relygion in dede, is the cheif parte of philosophy. For as I walked about, desirous to knowe the customes and ordre of your citie, marking those thynges y^e ye haue in honoure and do worship, among
all

the actes of the Apostles. Cap. xvii. Fo. lxxii.

all other thynges, I espied a certayne alter, whiche in the title that was gra-
ued on it, made mention of an unknowne God. Wherfore they are deceyued,
that say that I bying in new and straunge goddes, but I rather preache by it
unto you, yea even the bettyr same knowne God whome ye worship, for
it appeared by the title on the altar, that ye knowe not what he is, so that you
maye henceafter truely worship him. When ye know him, whom ye haue
hitherto as unknowne, worshipped with superstition. Whether god foras-
much as he is an infinite mynde, moste pure, present euery where, and yet as-
ter that sorte, that he is contained in no one certeyne place, ought not to be be-
leued to dwell in temples of mannes handy worke. or in images made by any
craft of man: neither is he druly worshipped with the sacrifice of beastes, as
thoight that eyther he lacked, or els were deified with any thyng that is done
by mannes handes, and cummeth of his owne brayne. For where as he is in-
finite in hymselfe, and able to doe all thynges that shall please hym being al-
so moste blessed, and that naturally, so that he can neither be hurt by any
malice of manne, nor yet be holpen by any seruice that manne can doe, yet for
somuche as he is principally beste, and moste bountifull and beneficall, he
created and made this worlde maruailously for mannes cause: and ordeyned
for his vse, all thynges that are conteyned in the same.

Wherfore althoughe that he be the founder, lord, and gouernour as well
of heauen and earth, as of all thynges in them contayned, yette of all these
thynges, taketh he hymselfe no frucion, for because that he by reason of hys
eternall felicitie, and blyss, hath no nede of any externall or outward goodnes
to the augmentacion of hys perfectiue, but this worlde hath he leste vs, as
his worke to muse and merrayle at, that mortal manne luyng therein, myght
perceue by so wonderfull a worke, the power, wysdome, and goodnesse, of
the maker of it, and hauyng therby once knowlege of hym, shoulde loue hym,
and with great reuerence worship hym, by whose benefite they haue the frui-
tion of so many comodities.

Nowe if he be aboue this frame of the worlde, and hath nede of none of those
thynges that he hath made, howe muche lesse may it bee thought that he is
despyed with temples, with images, or els with the sauoure of burned offe-
ringes: But for asmuch as he is a substance without body, he ought to be wor-
shipped wth puritie of the minde: neyther lebeth he for the slaughter of oxen or
shepe, that endoweth al thynges with lyfe, and giveth to al that breathe, both
theyr lyfe and theyr breath. For he made all kyndes of beastes, and they liue
all by hym contynuyng and multiplyng euery one theyr owne kynde from
tyme to tyme by generacyon. But all mankynde made he of one man, to haue
the reule ouer all these beastes, and to dwell in all partes of the worlde, and
hath lymyted and appoynted euery man a determinate space to liue, which
no manne can for hymselfe prolong: and hath lykewyse appoynted euery na-
cyon, certayne partes of the earth to inhabite, for they are deceyued, that
suppose the worlde, which god himselfe made, not to be reuled by him, but that
eche thyng is at al aduentures, and without any consyderacyon, vnauidently
brought forth, and for no purpose. where as in dede there is nothyng done
in the worlde, be it great or small, but it cummeth by the prouidence of hym
that created the worlde.

And because that the wytte of man cannot conceyue hym as he naturally is
in dede,

Whome ye
than igno-
rantly
worship, of
whom I vna-
say to you.

God that
maketh the
world & all
things in it, &c.

Seeing he
himselfe ge-
ueth lyfe &
breath to al
men & every
beast, &c.

The paraphrase of Erasmus vpon

in dede, by reason of grossenes of the body, he endowd manne with reason, that by one thyng they maye vnderstande an other, that is to saie, thynges that can not be seene by those that are seene, and generall thynges by the particular, eternall by those that laste but for a tyme: and suche thynges as by the mynde, reason, and spirite, onely maye be ymagyned, by those that be open to the senses of the body, and let hym in the middes of al thynges, as in a stage to serche out the creatour and maker of al thynges by meane of hys creatures whiche maye eyther be seene, felte, or otherwyse perceyued, by suche commodities as dooe ensue to manne thereof: and that lyke as blind manne by feeling, sumtyme fynde that out, whiche they can not see, so they consydering howe wonderfully all thynges were made, myght cumme to summe knowledge of god, to whome to haue true knowledge of, is the highest felicitie that manne can haue. And yet we shal not nedde to seeke for god in foeyne thynges, for we may fynde hym in our selues, yf euery manne wyl looke on hym selfe, and make in hym selfe the myghty wysdome, and goodnesse of his maker. For where as god hath shewed vnto vs certayne tokens of his godhed, in the heauenly ballles and circles aboue, and on the yearth beneath, in the sea, and in all lyuing creatures on the yearth, yet hath he wought in none of theym moze wonderfully, than in manne.

But yf any man be of such grosse wytt and capacitie, that he cannot attayne to the knowledge of the mouyng of the starres, in the skye aboue, or of the ebbing and flowyng of the sea, how water shoulde fynde spynge, howe ryuers shoulde wyl euermoze contynue runnyng, and bytely the pryde and secreete causes of other like thynges, he nedde not loke far, for he maye see god in euery man. For by hym all we dooe lyue, we moue, and we haue our beeyng, and there is none other that we are debtours vnto for that we bee any thyng at all, but only he, that created this worlde of nothyng: and his benefyte it is, and none others, that we haue lyfe, whiche we muste soone forgoe and leaue, yf he leaue vs: and we ought to thanke none other, that the members and partes of this lyurly body bothe eche of them his dutie, the eyes see, the legges goe, and the handes worke. It is euident then that god is in euery one of vs, that he woorketh in vs, as a workeman woulde by a toole, that he hym selfe hath made. And man expelleth god, not onely as the woorker expelleth the woorkeman, but as the chyld doeth resemble hys father or mother, by a certayne likenesse and sympathytude of fauour or complexion. For so doeth the holy scrpyturses teache vs, that God made Adam (which was the fyrst manne, of tohyme all men came) a body of moyste cley, wherein he shoulde be lyke vnto other beastes, but with his owne mouth he breathed he into the same yearthens Image, parte of his heauenly breathe, whereby we myght moze nre resemble god our father. And for because the natures bee sumwhat lyke, we shoulde moze easly attayne vnto the knowledge of hym: whiche propertie he gaue to none other creatures on yearth lyuyng. Thynke not ye this thyng onely to a thyng of truthe, for some of youre owne countrey manne that were portes haue affirmed the same, that I alleged out of the scrpyturses, and emonge other, Aratus sayeth the same in his woork called Phenomena, in halfe a verse, in this wyse: Accur all cumme of hys lynage. It is no matter though he spake this of Iupiter, for in that, that he called Iupiter the chiefe and byghst god, he thought hym withall to be the father of all lyuyng thynges, but especially of manne.

¶ heretofore

For in hym
we liue and
we moue. &c

For we are
also his ge-
neration.

Wherefore seeing that we are of the lyngage of God, by symylitynde of our
 lynde, whiche he hath geuen vs, we haue an euill opinion of our father, yf
 that where as we be accounted inuene for that parte in vs, whiche we cannot
 see, (the which is reason,) we wyl thynke hym to be lyke an Image of golde
 syluer, woode or stone grauen by wytte of manne. For what is a greater in-
 conuenience, or more agaynst reason, then that manne, (who thoughte he bee
 somewhat kynde to god his heauenly father, yet for all that is nothyng lesse
 then god,) shoulde bee hable to make any Image with his handes, that can
 haue in it the power and vertue of God? Reason woulde that the same thyng
 whiche is worshypped as God, shoulde be more excellent, then he that geneth
 worshyp vnto it. Nowe howe dyuerse wayes doethe manne passe an Image,
 whiche he doeth worshype as it wer god: fyrst of all this shap of his body,
 man hath receyued of god, besydes and furthermore doorth he breathe, he ly-
 ueth, he moueth, and woorketh. Finally by agilitie and quicknesse of the minde,
 he beareth in hym a certayne resemblaunce of God the father. But in an Image
 there is no suche matter. wher efore yf it bee to goddes great dishonour yf
 we worshyp a mortall manne for god, howe muche more than dothe it disagre
 with the true honoure of God to worshyp an Image made of tymbre, as it
 pleased the artificer to make him: of which tymbre, yf he had ben so disposed, he
 myght haue made a benche, or a fourme to sit on, whiche thyng is not onely
 nothyng lyke god, (who hath no body) but also, besydes the outward shap of
 the body, hath nothyng lyke a manne, no, not one rote of that parte, whereby
 manne is lyke vnto God.

And the tyme of this ignorance, God regarded not. But nowe byddeth all men eue-
 ry where repent, because he hath appoynted a day, in the whiche he wyl iudge the world
 by righte reason, by that man, by to whom he hath appoynted, and hath offered sayth to all
 men, after that he had called hym from death.

The text.

Whiche reprochfull injury though it be harmous before God, yet he of his
 greute fauoure and loue that he beareth to man, hath not reuenged himselfe,
 but hitherto hath wynted at mans ignorance, buttill the tyme was comme
 that he had determyned to open hymselfe to all men, and to calse cleane away
 all darke and blynde errors, which manne haue so long been conuersant in.
 which tyme is now present, wherein he moueth al me to leane their olde er-
 rones, and turne to hym. For his wil is that those y repent, shal haue forgue-
 nesse, which they that wil be stubborne, shal not in tyme to co, haue: for because
 he hath appoynted a day, when he wyl iudge the whole world, and that with
 a iuste and streyght iudgement, which no man shal escape. And therefore he sen-
 deth his messengers to warne men, lest any man myght pretende ignorance
 in these thinges for his excuse, a profereth remission of synne to them that wyl
 repent, lest any shoulde say that god were not mercifull. For both these purposes
 chole he Iesus of Nazareth an excellent person, whom he sent into the world
 for this cause, that al men by his meanes, might be converted to worshyp the
 true god: and hath geuen hym power to iudge the vnfaythful, and such that
 wyl resiste this doctrine. And this is he whome he promysed by the mouthes
 of his prophetes many yeres past, that he shoulde com to bee bothe a saluour
 and also a iudge. And loke what he promysed, he hath hitherto performed ve-
 ry certainly. For he was so borne, so taught, euen so troubled with betrad, and
 so slayne: and in conclusion, so arose he from death to lyfe, as it was before
 propheticd

because he
 hath ap-
 poynted a
 day, in the
 whiche he
 wyl iudge
 the world
 .cc.

The paraphrase of Erasmus vpon

prophecied that he shoulde. And there is no doubt, but that he will as surely performe all other thinges that remaine behynde.

The text. When they heard of the resurrection from death, sum mocked, and other sayed: we will heare the agayne of this matter. And so Paul departed sed among them: But where certayne men cleued vnto hym, and belued: among the which was Dionisius a Senaiour, and a woman named Damaris, and other with them.

Whyles Paul spake these wordes, certayne that stood by, gyyng good eare to all other thinges that wer spoken, when they had hearde mens ten made of arysing from death to life, they mocked at it, as an vnlke thyng and a thyng that wer not to be beleued, because that no Philosopher had holden any suche opynion before, though there wer summe, whiche sayed that the soules remained on lyue after the death of the body, and sum other also whiche sayed that the soules entred out of one bodye into an other. But others that wer not of so rash a iudgement, sayed: We will heare the agayne an other tyme of this same matter. And in this maner Paul dimissed that company. Yet sum there wer among them, that wer perswaded, and ioyned themselves with Paule: among whom was Dionisius a Senatour whiche afterward was bishop at Athens, instituted by Paul, & a certayne woman whose name was Damaris, and besydes these dyuerse others.

The. xxiij. Chapter.

The text.

After this Paul departed from Athens, and came to Corinthe, And found a certayn Jewe named Aquila, borne in pontus, lately cum from Italy with his wyfe Priscilla (because that the Emperoure Claudius had commaunded al the Jewes to depart from Rome) and he dwelt vnto them, because he was of the same craft, he abode with the, and wrought: they crafte was to make tentes. And he preached in the Synagoge euery Saboth day (setting forth in the meane whyle the name of the Lorde Iesus) and expounded the Jewes & the Greekes.



When Paul had gotten thus muche gaynes (little and slender though it wer) of encreasynge and auauncynge the ghospell of Chyriste at Athens, a cytye of very corrupte manners, he wente thence to Corinthe which is the chiefeest martt towne in all Grece: and as it was the welthiest, so was it by reason of cryot, incontinentie, and pryde, very vicious. There he by chance met with a maune whose name was Aquila, which obserued the Jewes religion, but was borne in Pontus, which Pontus, is a parte of the lesse Asia, brenning towards the North. This person, as God woulde, was cum thither but of late tyme from Italy, with hys wyfe Priscilla, for because that the Emperoure Claudius had commaunded all Jewes that were in Rome, (as there were a great number,) to auoyde the cytie. And because these were of the same crafte that Paul was, he lodged in one house togyther with them, (for he woulde not bee alone,) labouryng, as they dyd, with hys handes, lest he shoulde burthen any manne. And they crafte was to sewe togyther skynnes to make tentes withall. And lyke as Peter was not ashamed to returne to hys crafte of fshyng, as often as he was compelled hym, so the greate Apostle Paul, whiche halysuntlye had sustayned and borne many stornes for Chyristes sake, was nothyng ashamed to take in hande agayne sowynge of skynnes, whiche for to further the Gospell, he had for a tyme layed asyde. Yet in thys meane whyle ceased
not

not he to preache the Gospell, dysputing in the Synagoge every sabboth daye both with the Jewes and also with the Gentiles.

When Sphas and Timotheus were come from Macedonia, Paule was constrained by the sperte, to resiste in the Jewes that Sphas was beyn a Lyder. And when they sayed contrary, and blasphemed, he shooke his raimente, and sayed vnto them: yowr blame be vpon yowr owne heades, from henceforth wyl I go blamelesse vnto the Gentiles. And he departed thence, and entred into a certayne mannes house, named Titus, a worshipper of God, whose house Iopeda hadde to the Synagoge. Whiche, one Crispus the chiefe ruler of the synagoge, beleued on the Lorde with all his householde, and many of the Corinthians wher they gaue audience, beleued, and were baptised.

In the meane season Sphas and Timothee, whome Paule willed to follow hym to Athens, came from Macedonia. This doone, Paule, because he was muche sorre that he had doone beery litle good there, was constrained by the sperte neuerthelesse, to preache yet diligently Iesus of Nazareth to the Jewes, assuayning that he was Messias, whome the Prophetes had beey fore promised, and that through hym onely and none other, man shoulde obtayne saluation. But whan they clamoured agaynst him, yea in so much that they were not aschayed blasphemously and slanderously to speake agaynst Iesus and Paule, he hauing in remembraunce what the gospell in that case woulde hym to doe, shooke his lappe, as who shoulde say, that he call in theyr teeth that he had freely brought vnto them the message of saluation, whiche they ought to haue ioyfully receyued, and sayed vnto them: If you had rather perishe then to be saued, stande ye to yowr owne harme, for asinuche as ye are the detraction of yowr owne death. For seeing that I haue doon my durtie, the fault cannot be layed to me. Wherefore I wyl hereafter go to the Gentiles, according as the Lorde commanded by. And in this wyse he, withdrawing himselfe from the company of the Jewes, entred into the house of a certayne man named Titus, and Iustus by hyr name, a man that was well disposed, who dwelt hard by the Synagoge. Whan Crispus whiche was chiefe of the Synagoge, by reason that he dwelled there, beleued in the Lorde with all his whole householde: and diuerse others of the Corinthians after they had heard Paule, beleued, and were christened.

Then spake the Lorde to Paule in the nyght by a vision: her not as rayen, but spake, and the he holde not thy feare: for I am with the, and no man shall make the that shall hurt thee. For I haue muche people in this cite. And he continued there a yere and sixe monethes, and taught them the word of God.

But whan Paul had there neyther, nor profited so muche as his moste greedy desyre and diligent schyng was, by reason that the Jewes didde stiffelye barke agaynst him, and he had in his mynde purposed to leaue Corinthus, the Lorde sayed his waueryng mynde, appetyng to him in his sleep in a vision, and saying: let not the stubbornesse of the Jewes seare thee, neyther kepe thou close the doctrine of the gospell for theyr cause: for thou muste not more regard the sturcible malice of a fewe, then the health of many. Wherefore continue boldly in preaching the gospell, and put thy trust in me, and I shall reskew and defende the agaynst them, be they neuer so many. And no man shall set handes on the to vex or trouble the, for I wyl be thy defence.

The paraphrase of Erasmus vpon

doutr. Wherfore departe not hence , for in this citie (though it bee vicious) there is a great numbre of people whiche I haue already appointed to lyfe eternall. When Paul hearde this, he leauing and forsaking his otone purpose and determynation, whiche was but of mannes deuise, and obeying the counsell of god , continued at Corinthe a yere and an halfe , constantly and frankly preaching the gospel.

The terte,

When Gallio was reboier of the countrey of Achaia, the Jewes made an insurrection with one accorde agaynst Paul, and brought hym to the iudgement seat, saying: this fellow counselleth men to worship God contrary to the lawe. And now when Paul was about to open his mouth, Gallio sayed vnto the Jewes : yf it were a matter of wrong , or an euill dooe (as ye Jewes) reason would that I should heare you: but if it be a question of wronges or of names, or of your lawe, looke ye to it your selues. For I wyl be no iudge of suche matters, and he draue them from the seat. Then all the Greeks took Sosthenes the chief ruler of the Synagoge, and smote hym before the iudges seat. And Gallio cared for none of those thynges.

And whereas one Gallio beyng protonfull, that is to saye the lorde Deputy there, dyd in those dayes rule the realme of Achaia vnder Crafar the Emperoure, within whiche countreye the sayed citie of Corinthe is situate , the Jewes whiche had made conspiracie agaynst Paule, and a comotion among the people, dyd worke hym before the place of iudgement where the lorde Deputy sate, accusyng hym, and saying: This man contrary to Moyses lawe, counselleth men to worship god after a newe sorte , and byngeth in newe trades of religion. Whiche complaynte when Paul openyng his mouthe was about to make answer vnto, Gallio perceyuyng by the accusation or enditement that was brought in and declared , howe the controuersye betwene them concerned the Jewische religion, dyd fynde a meane to ridde his handes of the examination thereof : and preuentyng Paul, who was then in a readinesse to speake in defence and declaration of himselfe, sayed vnto the Jewes : Masters, I occupie here the roume of an officer to minister iustice in causes, by the authority of the Emperour, and to see shulde iustice kepte, and that nothing be don agaynst the common chulde lawes of Rome. Wherfore yf wrong were don to any man, or anye heynous dede of mischiefe committed, that ought to bee punished by the lawes, ye might iustly compel me, yea and it were my buetye, to heare you. For the serching out of suche matters appertayneth vnto me. But if it be no suche matter, but some speciall or priuate contention, that is growen among your selues, about names of sectes, or communication of the Jewes religion, or of your own countrey lawes among certayne priuate persones of your own selfe: because neyther it appertayneth to myne office, nor I can discusse the whiche am ignorant of your lawe , it were beste for you to make an ende of it your selues. For I will meddle in no suche matters. With these wordes he caused them to auoyde from the place where he sate in iudgement. The Greeks hearyng this, smote Sosthenes whiche was of the chief of the Synagoge , because that he and his household had take Pauls parte, forsakynge the Jewes: and were more moued with Sosthenes, then with Paul, because they supposed that Paul coulde haue don nothing at Corinthe, vntlesse that he had been maynteyned by Sosthenes. Yet for all this, the protonfull would not meddle hearyng this busynesse, but dissembleth that he sawe it. Forasmuche as the Ro-

Then all the Greeks took Sosthenes the chief ruler of the Synagoge.

mapnes

maynes hated the Jewes, and yet put no difference betwene a Jewe and a chilsen man, the proconsul, whiche was a Romaine, did not passe or regarde what one Jewe dyd unto another, beeyng perfecte that that sorte of people, had wouste to be every where busy and full of trouble and contention.

Paul after this, caryed them yet a good while, and then toke his leave of the brethren at Antioche, and sayled thence into Siria, Mysicilla, and Aquila accompanying him. And there he bode in Cenchrea, for he had a house. And he came to Ephesus, and left them there: but he himselfe entred into the synagoge, and reasoned with the Jewes. When they desired hym to tarye longer tyme with them, he consented not, but bad them fare well, saying: I must needs (as this lead that cometh) be in Hierusalem: but I will returne agayne unto you if god will. And he departed from Ephesus: and whan he was come unto Cesarea, and ascended up, and saluted the congregation, he departed unto Antioche: and tyme he had sayed there a while, he departed, and went over all the countrey of Galacia, and Phrygia by order, strenghtenynge all the disciples.

But Paul having in mynde the warnyng that god had given hym, though he perceived the rage of the Jewes daylye to increase more and more, yet he continued there a good sorte of dayes more. And at the last perceyving that the gospell was wel forward there, he thought it beste to departe for a season and to geue place to the furious ragyng of the Jewes. And so takyng his leave of the brethren, he appoynted to sayle into Siria, having Aquila with hym and his wyfe Priscilla. And soasmuche as Paul perceived that the Jewes were most moued, because that he a man borne under the Jewes lawe, seemed to set up stowe by the traditions of the lawe, before he toke shippynge at Cenchrea, whiche is the haven at Corinth, he shooe his heade, makynge a solemne bowe accordyng as the custome was among the Jewes.

He did not this craftily to colour or to feigne with them, but he had regarde unto charitte, that they should not be offended. For his desire was to wyunne them all to the gospell, and therfore did he frame himselfe to all mennes appetites, as nere as he could, to the intent that he might wyunne them all to Christ. Among the Jewes, he ordeyed himselfe as a Jewe, and whan he was among those that were not circumcised, he also behaved himselfe as a man uncircumcised. But thus bare he with them for a space, beause they were so wedded to supersticion, that they coulde not easely bee plucked from it, untill suche tyme as the trueth of the gospell myght more clerely spyng abroad. For to make a bowe and to shere thy head upon the same, is not that thyng whiche of it selfe is evyll: but to put confidence in suche Jewische ceremonies is damnable.

And in like maner, circumcision hurteth not a man that beleueth in Christ, neyther yet to be uncircumcised, in whiche matier at a tyme it is the parte of charitte to geue place, untill a man see oportunitie, and in suche wyse as whā he shall have oportunitie, he speake against the same. But in all other matters that of themselves are nought, we must not geue place to any mannes weakness. For Paul neuer bare with the Gentiles in any matier of comitting adoultre, or worshyppynge Idolles: but in familiar conuersation together, in neglecting choys of meates, in caryng or allegyng their Poetes, sometime he bare with them. So first they arrived at Ephesus, whiche is a citie upon the sea syde in the leste Asia, whiche properly and without any other addicion, had wouste to be called Asia. There he leste Aquila and Priscilla, who were desirous to tarye and to dwell at Ephesus. And himselfe entring into the Synagoge of the Jewes that dwelte there, disputed with them. Of whom whā he was desired to continue there a great while, he excused himselfe, and toke

The paraphrase of Erasmus vpon

his leaue of them, and putting them in hope that he woulde shortly see them againe, he comforted them in this wise: There is no remedie, I must needs keepe this feast that is now at hande, in Hierusalem, but I will returne againe vnto you, by goddes grace. When he had spoken these wordes, he departed from Ephesus, and sayled towardes Hierusalem: and when he had arrived at Cesarea, a citie in the countrey of Palestine, he wente by to Ilectusalem, and saluted the congregation. From thence he toke his journey to Antioche that is in Syria. After he had tarryed there a while he wente forwarde on his journey that he had begon, garyng ouer all the countrey of Galacia, and Phrygia, confirming the disciples sayth in every place, whersoener he mette with any assembly of them. Thus carefull was Paul for his flocke that he had wonne to Christe.

Christe,

And a certaine Iewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and mighty in the scriptures. The same was instructed in the waye of the lord, and spake fluently in the synagoge, and taught diligently the thynges of the lord, and knewe but the baptisme of Iohn onely. And the same began to speake boldly in the synagoge. Whom when Priscilla and Aquila had heard, they toke hym vnto them, and expounded vnto hym the waye of God more perfectly. And when he was disposed to go into Achaia, the brethren wrote, exhorting the disciples to receiue hym. Whiche, when he was cum, helped them muche whiche beloued through grace. For he overcame the Jewes mightily, and that openly, shewing by the scriptures, that Iesus was Christ.

*And knowe
but þe bap-
tisme of
Iohn onely.*

In the meane space, one Apollos an Alexandrian borne, but one that kepte the Jewes religion, a man that was well learned, and had good knowlege of holy scriptures, came to Ephesus, where as Paul had left Priscilla and Aquila. This Apollos was halfe a christen man. For he had learned the rudimentes and first reuolues of the gospel, of the christen men, and with seruent desyre he had communicate the same to others, that himself had learned, and suche thynges as he knewe of Iesus, before that he the sayed Apollos was christened with Christes baptisme. (whereby grace was more plentifully geue) he taught diligently, but as yet he knewe not the sayed baptisme of Christe, but knewe onely the baptisme of Iohn, whereby penance was taught and preached. This Apollos being not yet fully instructed in those thynges that Christ had taught, thought that sufficient: whom when Priscilla and Aquila heard he boldly spake of Iesus, but yet in suche sorte that they well perceyued hym to bee not fully instructed in the principles of the gospel, and seing hym endued with so many good qualities, that, as it appered, he would be an excellent preacher and setter forth of Christes name, they toke hym home with them, and severally taught hym more perfectly the misteries of the gospel, accordyng to the doctrine that Paul had taught them before. They refused not him to be a teacher, whiche though he were diligent, yet was not perfect: and he on the other syde disdained not to be monished of any manne what euer he were. They gaue example in so doyng, that suche ought gently to be holpen forwarde, in whome any hope of doyng well remauneth. Agayne here is an example, that we muste gladly learne of any man suche thynges, the knowlege wherof cannot be let passe without perill of damnacion. Apollos was christened in the name of Iesus, and receyued the holy ghost. But than afterwarde he was desirous to go into Achaia, where as Coynthe is, to the ende that

that he mighte preache the gospell: the bꝛethꝛen seeing hym buildyng of his
 churche acroſſe, did set him foꝝ wardes, and moꝛe pꝛouoked him to it, and wrote
 letters in commendacion of hym, to the disciples in Achaia, that they should re-
 ceyue hym. Who did after his cumming thither, muche good vnto them, that
 had been conuerted to the fayth, and balauntly did sette foꝛth the gospell.
 For the holy ghoſte holpe to set foꝛwardes his eloquence that he had lerned
 with knowlege of the holy scriptures. With whiche weapons he bꝛe myn-
 med, did stoutly put the Jewes to ſilence, that continually contended agaynst
 the young ſowen comẽ of the gospell that was bladyng by, the young opẽd by
 and also plapnelye by euident testimonies of the scriptures, that Iesus was
 the ſame Meſſias, whom the Jewes had ſo many hundred yeares looked foꝝ,
 and that all thynges that the Prophetes ſpake befoꝛe of Meſſias, dyd agree
 in hym.

For he once
 ſaie the
 meane
 waye.

The. xix. Chapter.

It fortuned that whyle Apollos was at Corinthe, whyle paſſed throughe the upper coun-
 treys, and came to Epheſus, and founde certayne diſciples, and ſayed vnto them: haue ye re-
 ceyued the holy ghoſt, ſince ye beleue? And they ſayed vnto hym: no, we haue not hearde
 whether there be any holy ghoſt oꝛ no. And he ſayed vnto them, wherewith were ye then
 baptiſed? And they ſayed: with Iohans baptiſme. Then ſayed Paule: Iohn truly baptiſed
 with the baptiſme of repentaunce, ſaying vnto the people that they ſhoulde beleue on hym,
 whiche ſhoulde come after him: that is on Chriſte Ieſus. What they hearde this, they were
 baptiſed in the name of the Lorde Ieſu. And when Paule had ſayed his handes vpon
 them, the holy ghoſt came on them, and they ſpake with tonges, and prophesied, and all the
 mennt were about twelue.

The ſecte.



But euen as Diſcilla and Aquila hadde amended Apol-
 los in ſuche poyntes as he lacked, beeyng neceſſarpe
 foꝝ a chriſten manne to haue, ſo Paule ſindynge others
 in lyke takynge, dyd. For whyles that Apollos was at
 Corinthe, whiche is the chiefe cite in Achaia: it chaun-
 ced that Paule, after he had goen ouer the other coun-
 treyes of Aſia the leſſe, whiche declyne moſte to the
 North and Eaſte, returned to Epheſus. There found
 he certayne of the diſciples that were no perfecte Chri-
 ſtians, whiche were in one flocke among the other bꝛethꝛen. Wherfoꝛe Paule
 foꝝ the intent that he myght moꝛe peſectly inſtruct them, asked whether that
 they had receyued the holy ghoſt, ſince the tyme that they were conuerted to
 the fayth. They ſoꝝ as muche as they excouſe was of no malice, but of plaine
 ignorance, frankely answered and freely as it was in dede, and ſayed: No,
 neither haue we euer hearde yet hitherto, whether there be anye holy ghoſte,
 that is ggyuen to them that beleue. Then ſayed Paule: ſoꝝ as muche as ye are ta-
 ken foꝝ chriſten men, whole baptiſme than were ye baptiſed with? They made
 aunſwere: with the baptiſme of Iohn: foꝝ we thought that ſufficient foꝝ vs.
 Then ſayed Paule: In that haue ye not dorn amiſſe, that in times paſt befoꝛe
 the goſpell came to mannes knowlege abrode, ye receyued Iohans baptiſme.
 But that is not ſufficient foꝝ your etꝛnal ſaluacion. Foꝝ lyke as the doctrine of

We haue
 not hearde
 whether
 there be anye
 holy ghoſte
 oꝛ no.

The paraphrase of Erasmus vpon

John was not perfect, but did onely testifie of Iesus that he was the true gy-
uer of saluacion, who shoulde come after hym, making readye theiꝝ myn-
des, that they shoulde beleue hym when he came: so dyd not Johns baptisme who-
ly iustifie, but onely exhorted menne, that by repentance for theiꝝ ylse mys-
deeds they shoulde prepare theiꝝ hertes for the iustification that woulde streyght af-
terwardes come, whiche with his baptisme throughte faith, woulde take a-
waye all maner of synnes, and by his spirite shoulde enriche the myn-
des of the faythfull with heauynly gistes of grace. This tradition had the Apostles re-
ceyued of Iesus the Lorde, that they that beleued in the gospel, shoulde be
christened in the name of the father, of the sonne, and of the holy ghost. They
that crede onely through simplicitie, and for lacke of knowlege onely, deser-
ued thus to be instructed. And they beyng once warned hereof, obeyed theiꝝ
counsellours, and immediately were christened in the name of Iesus the lord.
This doen when Paule had layed his handes on them, the holy ghoste came
down on them, and the thing it selfe that ensued, dyd manifestly expresse what
the visible token meant. For they did both sprake dyuerse languages, and
prophecied also of hydden and secrete thynges that were to come. The numbꝛe
of those persons that were men, amounted euen to a dosen or there aboute.

The letter. And he wente into the synagoge, and behaued hymselfe boldly for the space of thre
monethes, disputyng and geuyng them exhortacions of the kyngdome of God. When by-
wyle werc hard hatred and beleue not, but spake euill of the waye (And ther before the
multitude) he departed from them, and separated the disciples. And he disputed onely in the
schoole of one called Tyrannus.

When Paule had this doen, and as a man woulde saye, had renewed his
authoritie, forasmuche as he beyng the preacher of the Gentiles, had geuen þ
holy ghost by laying on his hande ouer the faythfull, euen as the other Apo-
stles had doen, he entryng into the Synagoge of þ Iewes that dwelled there,
openly and freely spake to all men, preachyng that hope of saluacion was to
be obteyned by Iesus onely: whiche thyng he did mo then fewe dayes, for it
was the space of whole thre monethes, disputyng of the kyngdome of God,
whiche is heauynly and spirituall, against them that with tooth and nayle dis-
ly vpheld the carnall kyngdome of the lawe. But when certayne of the Si-
nagoge gaue no credence to those thynges, that were spoken of Paule, but
stubbornely resisted, in somuche that openly before the multitude they blasphe-
mously spake agaynst the doctrine of the gospel: Paul perceyving that it
was to be feared, lest that they that beleued might bee corrupted by theiꝝ ma-
lice, lest the synagoge of the Iewes, and dyd likewise separat the disciples
from them, and yet he ceased not in the meane season to preache the gospel.
But he dayly disputed in the schoole of one Tyrannus, hauyng euen then in
mynde, the image of a pure churche, that were not corrupted with the leaues
of the synagoge, whiche churche shoulde receyue none but those that woulde
learne, and that woulde reiecte suche as were praters, and blasphemous per-
sons.

The letter. And this continued by the space of two yeres: so that all they that dwelt in Asia, heard
the wordes of the lorde Iesu, both Iewes and Gentiles. And God wrought speciall myracles
by the handes of Paul: so that from his body, were brought vnto the lyke, many a par-
ticular, and the diseases departed from them, and the euill spirites went out of them.

Thus

Thus dyd he continue by the space of two yeres, with such successe, that not onely the Ephesiens, but also diuers others, some Jewes, and some Gentiles (that resorted thither from that parte of Asia the lesse, whiche properlye is named Asia, where as Ephesus is) gaue eare vnto the gospell. And myracles dyd cause them to beleue his preaching, for god wrought both many, and also great woonders by the handes of Paule, insomuche that he put away diseases, not with wordes oz by touchyng onely, but also napkins and part-lettres, whiche had touchyd Paules body, were caried to the sicke, that were so saynt that they coulde not come to Paul, and with touchyng therof aswell diseases, as also euill spirites were put away. So great confidence had Paul on Iesus whom he preached.

Then certayne of the bagabond Jewes, established, tooke vpon them to call ouer them (whiche had euill spirites) the name of the lord Iesus, saying: we aduise you by Iesu, whos Paul preacheth. And there were certain names of one Sceua a Jewe, and chiefe of the priests, whiche did so. And the euill spirite answered and sayde: Iesus I knowe, and Paule I knowe, but who are ye? And the man to whom the euill spirite was, came on them, and overcame them, and prevailed agaynst them, so that they fled out of that house naked, and also wounded. And this was a shew to all the Jewes, and Greeks also, whiche dwelte at Ephesus, and straight came on them all, and the name of the lord Iesus was magnified. And many that beleued, came and confessed and shewed their doctres. Many of them whiche besoughtous craftes, brought their bookes, and burned them before all men. And they accoumpted the price of them, and found it fifty thousande siluer pices. So mightely grewed the worke of God, and preached.

Whiche thyng when certayne Jewes perceyued, whiche were of that sorte of men, that go about and for lucre do cast out euill spirites, with certayne ceremonies and solemne prescribed wordes, as it were of conturcation, sayyng that they had receyued this cunning of Salomon, whom they affirmed to be the authour therof, they also attempted to cast out euill spirites by inuocation of the name of our lord Iesus, not because they intended to sette forth the glory of his name, oz because they woulde endeavour themselves to do men good, but because that they supposed thereby to get more aduantage, a greater name. Wherefore they chaungeyng certayne wordes wherewith they had woonte to confute, sayde to the euill spirites: I confute you in the name of Iesus, whom Paule preacheth, that ye departe. This especially dyd the seven sonnes of one whose name was Sceua, whiche was a Jewe, and one of the chiefe priestes. And when they attempted in this wise, to proue this kynde of conturcation, on a certayne manne that was possessed with an euill spirite, the euill spirite answered to those confuters: I knowe Iesus, by vertue of whose name, ye go about to feare me, I knowe also Paule the seruant and profes-

Iesus I knowe, and Paule I knowe: but who are ye?

was so healthfull to all suche as beleued well, that it woulde not bee applyed to the lucre or gloype of any man. And this the mischaunce of setwe, byd profite many. For many one being afrayed by the ensample of the sonnes of Scena, and specially suche as had begon to beleue the gospell, tohan as they saw that punishment was ready at hande for suche, as called vpon the name of Iesus with vncleane heartes, they repayed to Daule, confessing, and vntering theyr offences, that by prouaunce they might escape the punishment of God. For the citie of Ephesus was moze then all other, geuen to superstitious craftes, as this their owne prouerbe doeth witness: The Ephesians learning: by whiche prouerbe was signified sorceries and wordes of conitacion, whiche the Ephesians learned and vled, that they mighte prosper and haue good happe in all thynges þ they went about, and might prouaile agaynst others in any thing that they attempted. Wherefore many were there in that citie whiche beeyng seduced, had eyther vled suche Iudatcal conitacions, or els had geuen credite vnto them. And besides this, dyuerse of those that had vled magicall and curynuse craftes, brought their booke to the common market place, and burned the in the sight of all persons. Whereof there was so great a noubber, that the value of them: tohan it was rated by castyng accoumpte of it, amounted to the summe of fiftye thousande peces of siluer copie, euerye piece beeyng in value aboute a greore sterlyng or moze. But the losse of this moneye was greate aduantage to the furtheryng of the gospell. For by meanes hereof, the woorde of God did muche increace and waxed strong, whiche woorde was to theyr saluacion that fully without glosyng and cloyng, byd embrace it: but to suche, as did not bysightly walke therein, it was terrible.

Many of
the, whiche
vled curi-
ous craftes
broughte
their booke
and burned
them before
all men.

By cetera. After these thynges were ended, Daule purposed in the spiritte (tohan he had passed ouer Macedonia and Achaia,) to goe to Hierusalem, saying: after I haue been there, I must also see Rome. So sent he into Macedonia, two of them that ministered vnto hym, such Ones as theus and Tiquis: but he hymselfe comyned in Asia for a season.

Whan Daule had thus happely spedde by the space of two yeaeres, continuing at Ephesus, he was monyshed by the holy ghost, to departe thence, and so purposed with himselfe to walke ouer Macedonia and Achaia, and than to take his iourneys to Hierusalem, saying: I wylle see Rome also, but I wylle fy:ste go to Hierusalem. Whan he had fully decreed thus with himselfe, he sent before hym, a couple of those that awayted on hym, that is to saye, Trymothee and Erastus, vnto Macedonia, to gather mennes almesse for succouryng those neddy that were at Hierusalem, and that they mighte make ready theyr myndes agaynst Daule came. But Daule hymselfe stayed for a season in Asia.

The texts. The same tyme there arose no litell a doe about that way: for a certayne man named Demetrius, a siluer Smyth (whiche made siluer thynges for Diana) was not a lytle beneficiall vnto the craftesmen, whom he called together with the workemen of lyke occupation, and sayde vnto theyr knowe that by this craftes we haue aduantage. Moreover, ye see and heare, that not onely at Ephesus, but almost throughout Asia, this Daule hath perswaded and turned awaye muche people, saying: that they are not Goddes which are made with handes. So that not only this our crafter summeth into payell to be let at nought: but also that the temple of the great goddesse Diana, shoulde be despised, and her magnificence shoulde be deroyed, whom all Asia and the worlde muche appeth.

About this tyme, a greuous commotion was stirred by agaynst the ghostly

pell among the Ephesiāns: but not by the Jewes than, as it was accustomed
before to be, but by suche as styched ouer muche to the tradition, that they had
receyued of theyr forefathers, as concernyng the superstitious worshippynge
of theyr goddes. The Ephesiāns, as is aforesayd, were wonderfullie geuen
to curious learyng, and Diana (as the Gentiles supposed) had a great power
in enchaunementes, and therefore they sayd she had three faces or headdes,
as hyrcate had. This was the cause that she was so greatly worshippd at E-
phesus. Marke here now that lurre and gaynes was the firste occasion of
this conuocation, and the superstitious people furtherers to the same. For
there was at Ephesus in those dayes, a cettyne man named Demetrius, a
siluer smyth by his occupation. This Demetrius, where as he was a maker
of siluer thynges or tabernacles for Diana, because the moone in colour some-
what resembleth siluer, procured for all that were good craftes men of y same
occupation, no small gaynes. Wherefore Demetrius called together, al suche
as had aduantage by makynge ymages of Diana, and all craftes men of the
same occupation whom he knewe would fauour his cause, because they worre
of the same crafte, and made a sedicious oracion in this wyse: Maythers, it is
time for vs to loke to our profite with all our endeuour. I neede not make
rehearsall, for it is well knowen vnto you all, that our crafte is very gaynesful
throughtout all Asia, by reason that Diana is so worshippd: which religion yf
it shoulde faile, nedes muste it folowe, that our auantage shalbe smalle. But
ye bothe heare and see, (for the matter is playne and open) that this felowe
Paule hath preached here these .xl. yeres now, that those goddes, whiche are
made by the handes of man, are no goddes: neyther any ymage to haue anye
power of the goddes in them, that is either grauen of tymbre, or made of any
metall in mouldes. And by this his preaching hath he perswaded many, not
here in Ephesus onely, but also throughtout all Asia, and hath turned a huge
nombrye of people from worshippynge of the goddes. Nowe forasmuche as
this crafte is our lyuynge, and thereby we synde also our howsholdes, what
shall els come of it, but yf this his preachynge continue, our gaynes and liuynge
wyl decay, and we shall fall into pouertie. Wherefore if we shoulde now let
this matter slippe, we might well be accounted very slacke in lokyng to our
owne profitte. But if there be any man here present, that passeth light on this
daxingler of leestyng his profite and gaynes, by the decaye of our crafte, where-
by we now haue great lurre and aduantage, yet the common religion ought
to moue all menne, forasmuche as yf we suffer Paule to continue in doing these
thynges without punishmente, we see it is to be feared, lest that the temple
of the great goddesse Diana, whiche is now of great fame and renoume, and
whereunto men of their zeale & deuotion, haue now dayly great recourse, and
whiche is enriched with great offernynges, shall in processe bee had in no repu-
ration at all. For who is so mad to worshyp the temple if he be perswaded that
the patrone of the temple is no gode? And by this meane will it come to passe, yf a
goddesse so ful of maiestie, and bring at this tyme for many causes, iustly had
in great honour, shall by litle & litle be rooted out of mennes myndes & hertes,
wherreas she is now worshippd, not in this cite onely and in Asia, but also
throughtout al the whole world. And therefore yf ye suppose it be a wyse mā-
nes part to see to his profite, in case ye thinke it bee a godlye thyng to defende
the goddes of our countrey from dishonoure, nowe shewe yow selues to bee

men outright, and helpe to withstande this mischief that is at hande.

The text. When they hearde these things they were full of wrath, and cryed out, saying: Great is Diana of the Ephesians. And all the cite was on a roare, and they ranne into the common halle with one assent, and caught Gaius and Aristarchus, men of Asie home, keeping Pauls companions. When Paul would have entred into the people, the disciples satisfied him not. But certayne of the chiefe of Asia (whiche were his fellows) sturued him beseying hym that he would not ptease into the common halle. Some therfore cryed one thyng, and some another, and the congregacion was all out of quete, and the more parte knewe not wherfore they met come together.

With this oracion the myndes of the multitude were so stirred by, that euery one of them began to crye with great lowdnesse: Diana the great goddesse of Ephesus. With this same so sedicious a clamour, all the whole cite of Ephesus was stirred by, and as the people ranne hastily, the multitude of them beeyng cleane out of all order, they mette together, and made breightwaie to the comon place of the cite, where plaies and syghtes are wont to be shewed, and in suche a place commonly the people, beeyng in any rage or fury, is moſte mayster. A beginneth scrapes and sedicions, and thither they haied with them by force and violence, a couple of men beeyng Macedonians bozne, that is to wete Gaius and Aristarchus, whiche were two companions of Pauls. But when Paul vnderstandyng what had been doen, was in mnde to come forth befoze the multitude, partly to helpe his fellows, and partly to perswade and pacifie the people, the disciples would not suffer him, thynking it to bee an vnadvised parte for hym to deliuer hymselfe to the multitude, beeyng in suche a rage, seeyng that he could there by nothyng at all further the gospel. Besydes the disciples, others also the pieres and chief reuolers of Asia, whiche although they had not hitherto professed the name of Christ, yet inasmuche as they wished nothing but good to Paul, sente woordes vnto him and required him in their names, that he would not put himselfe in daungier with the multitude, whiche than was muche moued agaynst hym, and by in a great roare. In the meane space there was amog the people, many sondy remouinginges, neuer an one lyke another. For (as in suche cases commonlye it chaunceth) one cryed that one thyng was to be doen, another another thyng. For the multitude was gathered together of diuerse nations, and they among themselves of sondy myndes, insomuche that some there were, yea, the moſte parte of them, that wike not what the matier was, that they were come thither for.

The text. Some of the company dicte forth Alexander, the Jewes thrustyng hym forwarde, Alexander beckened with the hande, and woulde haue geuen the people an answer. When they knewe that he was a Jewe, there arose a shout almost for the space of two houres of all men, cryyng: great is Diana of the Ephesians.

Wherfore the betay tyme required that some man should make an oracio vnto them, which was in fauour with the people, that this sodayne commotion might by some meanes be asswaged and pacified. Then was there one Alexander compelled to stande forth out of the thickest ptease of the people, by reason that the Jewes dyd thrust hym forwarde to cease this sedicious commotion with some oracion. For no man durſte bee so bolde, as to teate of to make anye woordes of the matier befoze the multitude, that was than in a rage, and in diuerse and sondy myndes, forasmuche as whatsoeuer should bee spoken, it could not bee chosen but that one parte or other would be offe-
red

bed with it. Wherefore he beeryng so chynsse forwarde, beckened with his hande, and bespied them to geue eare vnto hym, and was than aboute to haue made some answer. But whan as the multitude vnderstood that Alexander was a Jewe, (which people worship one God, & abhorreth the goddess of p Gentyles,) then was this tumulte estones renewed, forsomuche as they supposed that he would saie somewhat to the dishonour of their goddesse Diana. Wherefore they all cryed with one voice. Diana the great goddesse of Ephesus. And thus they continued crying, by the space of almoste two houres.

Whan the towne clacke had ceased the people, he sayed: Ye men of Ephesus, what man is it that knoweth not, how that the cytye of the Ephesians is a worshipper of the great Goddess Diana, of the ymage whiche came from heauen. Seeing than that no man salety hereagapost, ye ought to bee content, and to do nothing rashely: For ye haue brought hither these men, whiche are neyther robbers of Churches. nor yet bespisers of your Goddess. Wherefore, if Demetrius and the craftes men whiche are with hym, haue marter agaynst any man, the lawe is open, & there are iudges, let them accuse one another. But if ye go about any other thyng, it shalbe determined in a lawfull congregaciō. For we are in iocopardy to be accused of this base offence, for as muche as there is no cause, wherby we may geue a receiving of this discourse of people. And whē he had thus spoke, he let the congregaciō depaere.

The scene,

But at the last whan as the Scribe of the citie had entreated p multitude to kepe silence, Alexander spake vnto them in this wyse: Ye men of Ephesus, for what purpose do ye make all this clamour and busynesse? for what man is there sayyng so ignorant, but that he knoweth howe the citie of Ephesus doeth worship great Diana, and her ymage that fell from heauen? And for as muche as no man salety contrary to the thynges that ye affirme, ye nede not to make all this busynesse, but ye must go peaceably to worke and do nothing rashely. For ye haue brought hither these two men, whiche haue neyther committed sacrilege, by robbing any Church or other holy place, ne yet blasphemy agaynst your goddesse. If it so were, thā the people might iustlye flocke together and reuenge their quarrell. But if that Demetrius the siluer-smithe, and other his adherentes of the same occupacion, that were the occasion of all this busynesse, haue any matter to lay to any mannes charge, they nede not thus to runne into the open place, which was made for an other purpose, that is to say, for enterludes, and pageauntes, wastlyng, and suche other spghtes, nor yet thus sediciously to make this unlawfull assemblie, with suche great clamoure and woonder. For there be lawes here in this cytie, there is sessions kept, and there be officers sent from the Emperour, by the name of praconsuls, or lord deputies that may discusse suche causes, and maye ende all controuersies, and matters of bistaunce, and maye punish the malefactours. Let them there pleade their matters, that were the occasion of this assembly, for as muche as it apperteyneth not to the commons to medle with their priuate matters.

Yet if it were so that the matter were publyke, and pertayned to the commōs, it were not for al that nedefull to discusse it so sediciously: But if ye requere p any thyng her doen, it maye be brought to passe in a lawfull assemblye, called together by those that haue authoritie, and in due sortme, accordyngly. Now is it to be feared, lest that we be complained of vnto the officers for this commotion, and that it be thought that we went about to make an insurrection, seeing that we can allegē no probable cause, wherfore this assemblye of the people was gathered together into the common place of enterludes, sightes, and games. Whan he had thus sayde, the multitude departed.

The

The paraphrase of Erasmus vpon

The .xx. Chapter.

The text.

After that the rage was ceased, Paul called the disciples vnto him, and took his leaue of them, and departed for to go into Macedonia. And when he had gone ouer those partes, and had giuen them a long exhortation, he came into Syce, and there abode thre monethes. And when the Jewes layd a wayte for him, as he was aboute to sayle into Syria, he purposed to returne through Macedonia, Thet accompanied him into Asia, Solipater of Bercea: of Thessalonia, Aristarchus and Secundus, and Sotus of Derba, & Timotheus: and out of Asia, Tichicus, & Trophimus. These going before, taried by at Troas. And we sailed awayne from Philippios after the dayes of twete bycade, and came vnto them to Troas in fyue dayes, where we abode seuen dayes.



After that this commocion was clene ceased, Paul called the disciples together, and exhorted them stedfastly to continue in those matters, that they had taken in hande, conceyning their faith in Christ: than he embraced them, and bad them farewell, and so departed towarde Macedonia. And after that he hadde walked ouer the parties of Macedonia, and had giuen exhortacion at large to the congregacions whersoever he chaunced to meete with any of them, willing them to continue in the puritie of the gospell, and that they should pfit therein, he came to that parte which is properly called Syce, in whiche Syce, Achaea is situated: where, after that they had continued by the space of thre monethes, and were about to departe thence and to sayle into Syria, he perceyued that the Jewes had layd a wayte to hurt him in that iourney by water, he therfore thoughte it better to take shipping at an other haue, and to returne to Macedonia agayne, and from thence to sayle to Syria, where as he firste acted, when he came to Macedonia. At this iourneye Solipater of Bercea came vnto Pyrrhus, and besides him Aristarchus, and Secundus, beeyng both of them Thessalonians, and beydes these, also Caius of Derba & Timothe were with vs. And besides them Tichicus & Trophimus, bothe of them beynge of Asia. These men whiles that Paul taried in Macedonia, had goen before to make ready al thinges that were necessary, to entre the sea without daungier, and taried out comyng at Troas. We passed by Macedonia, and so came to Philippios: from thence, after the dayes of twete bycade, whiche folowe easter, immediatly we departed, and withun fyue dayes we came vnto them at Troas, where we taried seuen dayes.

The text.

And vpon one of the Sabbath dayes, when the disciples came together for to breake bread, Paul preached vnto them, ready to depart on the morrow: and continued the preaching vnto midnight. And there were many lightes in the chamber where we were gathered togather, and there sat in a byndes a certayne yong man named Eutichus, beynge fallen into a depe slepe. And as Paul was preaching, he was more overcome with slepe, and fell downe from the thyrde loft, and was taken vp deade. But when Paul went downe he fell on hym, and embraced hym, and sayde: make nothinge a do, for his life is in hym. So when he was come vp agayne, and had broken the bread and eaten, and talked a long wayle (even tyll the morning) at the last he departed. And they brought the yong man awayne, and were not a lytle comforted.

There chaunced a wondrefull notable thing. For vpon one of the Sabbath dayes, when the disciples were assembled, as their custome was, to breake bread,

breake, Dauid playing each to where the parte of a good pastour, refreshed their mindes with preaching of scriptures, and forasmuche as he was purposed þe nexte daye to departe thence, he continued so preaching vnto them vntyll it was ferece fourth nightes. And lest that night mighte haue been occasion to breake of this delectable and pleasaunt sermon, there were many candelles in the collare wheras we were than assembled. Among the multitude there was a certayne young manne, whose name was Eutichus, that sat in one of the boyndozes. This young man by reason that Paul continued talking so long, waxed slepte, and at the last so soze came the slepe vpon him, that he fell flatlyng downe to the grounde thre floozes highe: by and by men ranne to hym, but he was founde deade, and brought into the house. Whan as Paul perceyued that, he came downe, & after the ensample of the prophet hely, he bended his body, and laye vpon hym, as though that he did by embracing, cherishe or kepe warme the dead body. Whan he had so done, he turned hymselfe to the disciples, that were muche troubled with this sodayne chaunce, and sayde: be ye nothyng troubled with this chaunce, there is yet lyfe in hym: for the bodye is not cleane deade. Whan he had thus comforted them, he went agayne by into the collare, and breake the breake, and eat the thereof: and after this, whā he had agayne so long comōned with them that it began to be light, and that the breake of daye appeared, he toke his leaue of them, and so at length departed. So paynfull a thyng is it, for a moste louyng father to departe from his deere chyliden. And they that remayned with the young man, broughte hym alliue and whole into the collare agayne. Whiche thyng did not a litle recomforte the myndes of all that were there present. For it was not sitting, that that same worde that byngeth health to all men, should haue bene occasion of the young mannes death.

¶ And we went afore to Myppre, and leached vnto Ailon, there to receiue Paul. For so had he appointed, and would hymselfe go on foot. Whē we were come together at Ailon, we toke hym, and came to Mytilene. And we sayled thence, and came the nexte daye ouer agaynst Cos. And the nexte daye we arriued at Samos, and landed at Trogillon. The nexte daye we came to Mytilen: for Paul had determined to sayle ouer by Ephesus, because he would not spende the tyme in Asia, for he haded (yet were for hym possible) to kepe at Jerusalem the daye of Pentecost. And from Mytilen he sent messengers to Ephesus, and called the elders of the congregation. The text?

And we, whan we had taken Myppeng at Troas, sayled to Ailon, whiche is a cite nere to the sea syde within the countrey of Troas. For Paul had so determined that we should go thither before by water, and he would follow by lande, either because it was more safer so to dooe, or els that he myghte salute the more by the waye. And after that we mette together at Ailon, and had receyued Paule into the Myppre, we came all together to Mytilene, whiche is a cite on the sea syde in the yle of Lesbos. Thence departed we and the nexte daye after, we came agaynst Chios Plande. A lytewyle agayne the daye following, we arriued at the Plande of Samos, and from thence sayled to Trogillon, that is a cite on the sea banke of Asia, directly agaynst Samos. There tarped we the same nyghte, and the nexte daye after came to Mytilen, whiche is a cite in Caria. And althoughe that we in oure sayling by the coastes of Asia, should first come to Ephesus, then to Trogillon or Mytilen,

The paraphrase of Erasmus vpon

Mileton, yet Paule had purposed with himselfe to passe by Ephesus, lest that he should spende a waye the tyme carping in Asia, if it should haue chaunced that he could not safely, for watche beynge layde for him, saile into Siria. For he hastned to kepe his wynter tyme in Ierusalem, if he possibly might so do. Yet lesse that he should be seene eyther not to regard, or els to hate the Ephesians, he sent from Mileton, some that should with chauncient curates of the congregation of Ephesus, whom he had left charged with the same congregacion, to come vnto hym.

The text. Whiche when they were come to him, he saide vnto them: ye knowe from the first day that I came into Asia, after what manner I haue been with you at all seasons, seruyng the lord with all humblenesse of mynde. And with many teares, and tribulations, which haue happened vnto me by the intrigues in sturrie of the Iewes. Because I would chepe backe nothing, that was profitable vnto you. But to shewe you and teache you openly, and throughout my house, instructing both to the Iewes, and also to the Grekes, the repentance that is towarde God: And the fayth towardes our lord Iesus

To whom after they were come, he spake in this wyse. Brethren, I shall not neede to reherse vnto you my vpright behauiour in preachyng the gospel. It is not unknowne vnto you your selues, which haue seene the same, howe I haue behauioured my selfe among you, all the while, euen from the first day that I came into Asia, vntill this houre: and that I sought not mine owne glorie, or lucre, but that I haue obeyed the commaundement of our lord Iesus Christ in preachyng his gospel, and haue in all thinges bene conformable vnto his will, inasmuche as I folowed his steppes, who made lowe, humbled himselfe, and deliuered himselfe to be afflicted & tormented, and to dye, that he might cleanse & establishe his churche. Euen so I the wyse hath bene my conuersation in setting forth the gospel, with all humilitie or lowlynesse, yea and also shame, whiche I haue suffred of the enemies of the gospel, with often teares whiche I haue shed bring careful for the congregacion, with much affliction, or trouble, that I haue been in, through the decyptes of the Iewes, that cannot abide that the benefite of the gospel should be communicated and partened vnto the Gentiles. And yet none of all these mischaunces haue troubled my minde so greatly, that I haue at any tyme for feare of affliction, let passe any thyng that appertained to your health, neither yet haue I spared, though it were with daungler of my lyfe, to open vnto you any thyng that might be profitable for you, and to instructe you both openly in the synagoges, and also priuely within mynes houses, as occasion hath serued: not preachyng vnto you, as the Iewes myndes were that I should haue doen, that is to say, circumcision, obseruing of sabboth dayes, and washynges, but repentance for your lyfe that ye did leade before, which god requirerth in all men, that he maye saue all men: and full confidence in our lord Iesus Christe, whose gospel whosoever beleueth, shall be saued whether he be a Iewe, or a Greke, whether circumcised, or els uncircumcised. And therefore the same fauour and grace which is indifferently profered vnto all men, I haue indifferently preached vnto all men, not hauyng respecte to the person, state, or degre of any manne, nor beeyng feared or discouraged by the malice of the Iewes, who for the setting forth and magnifyng of the lawe, doe withstande the gospel: nor yet dysuade from it by the fiercenesse of the Gentiles, whiche do so stiffely vpholde and mainteyne the supersticion whiche they

they haue receyued of theyr forefathers . For thatsame affliction, and persecucion in whiche I was here, dyd moue me, rather because I sawe that the congregacion was in some daungier, lesse any man bringg offended with mine aduersitie, might be alienated and turned awaye from the gospell, then because that I passed for y^e shame that I was put to, or for the sorowes or woer whiche I suffred and endured. And in case I did at any tyme eschewe perill or daungier, I dyd it rather for your pleasure, to satisfie your appetites, hauyng respect to your profit, then because I cared or passed any thyng for the losse of myne owne lyfe.

And now beholde I go bounde in the spirite vnto Ierusalem, not knowing the thynges that shall come on me there, but that the holy ghost witnesseth in every cite saying: that bondes and tribulacions shalbe me . But none of these thynges do moue me, neyther is my lyfe deare vnto my selfe, that I might fulfill my course with ioye, and the manifestation of the word whiche I haue receiued of the lord Iesu, to redelue the gospell of the grace of God. The text.

And I am verie glad that I haue so done . Yea and now, though I bee free in body and not in any bandes, yet being in spirite or mynde, as it were, in holde, I take my journey towards Ierusalem, wherre I am not verie certeyne what wyl become of me, but onely because that the holy ghost in euery cite, partly by mouthes of the prophetes, and partly in myne owne mynde, doeth signifie vnto me, that it shall come to passe that I shall be bothe lectured and tormented. Whiche thyng though I bothe beleue and knowe certayne ly, shall chaunce vnto me, yet none of all these thynges make me afrayd to execute the dutie of an apostle, whiche I am called vnto, though I shoulde be assured to abyde the paynes of death for my labour . For it is not this lyfe that I so muche regarde, whiche cannot perishe being vnder the tuition of Christe, but more do I esteeme my maysters commaundement, then my lyfe : and that I maye ende this my course in preachyng the gospell, as cherefully, as I haue hitherto ioyfully abyden it. Nothyng is there that moze deliteeth me, then that y^e gospell maye be furthered by my afflictions . I haue delite in nothyng els but to runne forwarde in the race of the gospell, wherin the lord hath set me, vntyll that I come to the mark, being well assured that I shall accordingly be rewarded at his handes, whiche is maister of the game, when he shall see tyme at his owne pleasure, who is without deceite. I auouched not my selfe vnto this office, but the lord Iesus set me in this course, for to preache as well to the Jewes, as also to the Gentiles these moste gladfome tidings, whiche is, that it hath pleased god frely to saue euery man by beleuyng in the gospell . Wherefore willingly and with all my herte will I now fulfill this my vocacion, not regardyng whether I lyue or dye.

And now behold, I am sure that henceforth ye all (those to whom I haue good preachyng) shall see my face no more. Wherefore I take you to receiue this daye, that I am put from the bloude of all men. For I haue spent my labour : but haue receyued you all the counsell of god. Make heere therefore vnto your selues and to all the flocke, and to whom the holy ghost hath made you overseers, to rule the congregacion of god, whiche he hath purchased with his blood. The text.

As long as I conveniently might, I was present with you, and holpe towards

The paraphrase of Crasimus vpon

wardes your saluacion, teachyng, admonishyng, exhortyng, comfortyng & rebukyng, as I sawe occasion, with ofte recourse to see you. But nowe am I certayne by inspiration of the holpe ghost, that ye shall neuer moe see me in this worlde agayne, neither ye Ephesiens, nor yet any others that are inhabitours of the lesse Asia. vnto whom I haue already preached the kyngdome of God. I haue doeu my duety with all diligēce, and vprightly. Wherfore seeyng that I must departe from you without any hope of retutne, this do I protest before you all, that if any man perishe eether by his owne, or els by others defaulte, I am not gilty of theyr death. I haue shewed every man the true wate to euerlastyng lyfe. I haue opened vnto you the will of god, howe he is minded to saue mankynode, and what they must do that continue in stedfast belefe towarde our lord Iesus, in suche wise that no man can saye for excuse of himselfe, that he knewe it not. I my selfe haue giuen you ensauple, both doyng, and also suffering all that I might, to haue you continue in puritie of the gospell. No mannes death can be imputed to me. And nowe it ariseth not of my free wyll that I muste hence departe from you, nor yet do I for feare of any persecution conuey my selfe awaye, but withyngly and willyngly goe I to vndoubted daungier of my lyfe, beeyng so wyllid by the spyrte of Christ. Wherfore what ye cannot come by through my presence, that must ye supplie with your owne diligence. See that your owne hertes sayle you not, or els that your foote slyde not backe from those thynges, that ye haue well entered into, but ye that are the elders, and vnto whom I haue comitted cure of this flocke, warche, partly for your owne behalves, lest ye be seduced by false apostles, & partly for the whole flockes sake, whiche ye haue taken in hande to feede. I haue vprightly executed myne office, that was assigned and deputed to me of our lord. Take ye lyke care and thought, and with semblable good wyll and vprightnes of behaitour, for the flocke that the holy ghost hath made you bisshoppes of, that is to saye, ouerseers, to take diligent hede that Christes shepe lacke no holsome loode, and not to playe the pottes of woundes, but of saythfull sheperdes, towarde goddes owne congregacion, whiche ye must not negligently looke vpon, forasmuche as god did set so muche store by it, that he purchased it by the blood sheddyng of his onely begotten sonne. Ye must therefore beware that in no wyse the warr whiche god hath so deely bought, male perishe or miscary through your negligence.

The terte. For I am sure of this, that after my departyng, shall greuous woundes enter in among you, not spacyng the flocke. Aprouer, of your own sciens that men arise speaking perucell thynges to daime disciples after them. Wherfore awake, and remember, that by the space of thre yeres, I ceased not to wathe every one of you, both night and daye with teares.

I do not warne you of these thynges afozehande so earnestly for nothyng. For right certapnly assured I am, that you shall not still haue Paules with you, but after my departyng, sterce rauenynge woundes shall preale in among you, as it were in to foldes destitute of the sheperde, which shall not spare the flocke, but shall assaye by all meanes to disperse and scatter the congregacion. Than it is to bee feared, lest that suche as are weake, beeyng euen ouerchymen with aduersitie, will forsaake the gospell. But yet is there another daungier muche greater then this, that I haue already spoken. There shall come

come not only from foreyn places, whiche by force, by thyratynge, by decreyt-
full perswasions, and by farned a cloked holynesse, shall end: nouri themselves
to corrupte your pure luyng, and to withdraue your libertie, that ye haue
by the ghospell of Iesus Christe: but also euen among your selues shall cer-
taine men aryse, whiche betraying this con corde and vnitie of myndes, that
ye are now in, shall speake wicked and pernicious thynges, and suche thynges
as shall much sweeue from the sincere veritie of the ghospell: And suche speak-
ers shall not meane, entred, or laboure, & Christes flocke may be safely pre-
served vnto hym, but to haue disciples in theyr owne name to folowe theyr say-
ings, to the entente that they maye seme to be no small fooles, as though they
were ascard lesse they should seme preachers nothyng excellent, but alto ge-
ther vndeared, but lesse they should teach some newe straunge pointes of doc-
trine, of theyr owne brayne. But deuillish is that newe inuencion, whan men
shall adde vnto the ghospell, whiche of it selfe is sufficient. He that is a pastour
or shepherd in dede, had rather that Christ had disciples, then himselfe to haue
disciples. And of hym doeth a good pastour receyue meate wherewith to fede
them. But these men for to get themselves conoume, and for their owne pri-
uate and worldly lucre, make of Christes disciples, theyr owne disciples, and
wyl be thought to be founderes of the doctrine of the ghospell, wherof we
in hery dede are but stewardeg and ministers. And herfore the greater the da-
gier is that is at hande, so muche the more diligently watche ye, hauyng still
in minde howe that I (whan I was in Asia by the space of thre yeres) ceased
not daye and nyght to admonishe and warne euery one of you with teares.

¶ And nowe brethren, I commend you to god, and to the woordes of his grace, which is
hable to buylde farther, and to geue you an inheritaunce among all them which are sanc-
tified. I haue desired no mans siluer, golde, or vesture. yea, you your selues knowe & these
handes haue ministered vnto my necessities, and to the that were with me. I haue desired
you all thynges, howe that so labouryng, ye ought to receyue the weate, and to remembre
the woordes of the Lord Iesu, howe that he saith. it is more blessed to geue then to receyue.

Ende text.

And thus brethren, because I must parforce departe from you, I commit
you all to god (who will not forsake his flocke) & to prayng the woordes
of his ghospell, wherein whatsoeuer persones doe sincerely and byrighly be-
themselves, and doe rather sette forth the franke bountie, & goodnesse of god,
whiche he freely geueth to all men, then the iustice of the lawe: them wyl the
fauour of God helpe forwarde in the same. I for my parte accordyng to my
duty, haue east the foundation: but god, that worketh all these thynges by me,
may buylde on it, that the same whiche is begonne, may accordyng to his will,
be finished, and like as it hath hitherto chaunced vnto you, by professyng the
ghospell to be the sonnes of God by adopcion, so ye continuynge in this godly
purpose, may attayne to the heritage which is promysed vnto all suche, as are
sanctified by the grace of God, whether they be Jewes, or els Gentyles. Ye
haue seen howe carefull I haue been, what trouble I haue taken, ye haue
seen what perilles I haue susteyned for your sakes, styng of you no rewarde
for it, neither honour, neither aduantage of garnes, in somuche, that I haue
not receyued so muche as necessaries at your handes, whiche the other apo-
stles abroad doe, and I both lawfully and also with good conscience myght
haue receyued. I neuer desired golde, or siluer, or apparell of any manne. for
(as it is not vnknewen vnto you all) these handes of myne haue sufficiently
ministered all thynges that eyther I or my felowes with me neded. I myght

The paraphrase of Erasmus vpon

haue taken these thinges of you, knowing that a labourer is worthy his wages and here, but I thoughte it better to take for all my reward at gods hand: and I endeauoured my selfe by all meanes to geue you a ryght perfitte ensample, that ye which haue by succession receyued y^e charge of the flocke, may perceyue it to be the dutye of a good shepetherde, that whetras he refuseth no labour to profite his flocke, yet that he absteyne from receyving reward of any man, because of the weake, lesse than any man be the more loth, or may beate the worse wyll to the ghospell, for that he is compelled to synde his curate, or els lest any manne passe lesse on the woordes of the pastours, because that he maye thinke them in his daungier, forasmuche as they receyued benefite at his hand. For the nature of men is suche, that they, (after what soere I can not tell,) set lesse by them to whom they haue been any thyng beneficiall. And although it be ryght, that they whiche bestowe the riches and treasures of the ghospell on you, be holpen agayne of you, with your temporall goodes, which be so vyle in respecte of the other, that there is no comparison betwene them, yet I knowing many weake persones to bee among you, would not geue any man occasion to imagine euill of vs. Endeuous your selues to followe this myne ensample as nere as ye maye, haupng still in mynde, what our loyde Iesus sayed: It is better to geue then to receyue.

And to remember the woordes of the Lorde Iesu.

The text.

And when he had thus spoken, he kneled downe and prayed with them all. And they all wepte sore, and fell on Pauls necke, and kysed hym, forowng more of all for the woordes whiche he spake, that they should see his face no more. And they conuered hym into the ship.

When Paul had thus sayed, he kneled downe as his custome was, and all they lyke wyse dyd the same and made theyr prayers. Then every man wepte exceedingly, insomuche that they toke hym about the necke, and kysed hym, as takyng greedely the senicion of hym that strenghtwayes should bee plucked awaye from them: for every man was soere in his mynde for his departure, but mooste specially for one woorde that Paul had spoken when he sayed that they should see his face neuer more in the worlde. When this was doen, they brought hym all a long to the shyppe (as theyr dutye was,) and looked after hym, whyles he sayled, as farre as they could see hym.

The. xxi. Chapter.

The text.

And when it chaunced that we had launched furth, and were departed from them, we came with a streghcourse into Chous, and the day following into the Rhodes, and from thence into Patara. And when we had gotten a shyp that would sayle unto Phenices, we wente aboarde into it, and set furth. But when a storme began to spere vnto vs, we lette it on the left hande, and sayled vnto Sicilia, and came to Myr. For there the shyp vntoaded her burthen.



And after we had sette by sayle, and were gorn out of syght of them that stood on the banke lokyng after vs, we sayled streight furth and arriued at the Plande called Chous, and nexte daye after at Rhodes, and thence furthe tyll we touched at Patara, whiche is a citie of Licia, nere to the sea syde. There founde we a shyppe, that was redie to sayle towarde Phenice and we toke shyppe there, and sayled therein. But when the Plande of Cytes appeared vnto vs, we leaupng

leaving it on the left hande, sailed towarde Syria, & arrived at Tyre, which is a cite situate on the sea banke of Phenice, as Sydon is Iherosolyme. We desired rather to saye streyght footth to Daesline, but because Tyre was a marre route, the master of the shyppe would nedes let his marchaundysse, and lande there.

¶ And when we had founde brethren, we taried there seuen dayes. And they tolde Paul The sette. through the spūte, that he should not go by to Iherusalem. And when the dayes were ended, we departed, and they all brought vs on our waye, with wīues and children, till we were come out of the cite. And we knelt downe in the shoie and prayed. And when we had taken our leaue one of an other, we tooke shyp, and they returned home agayne.

But when as we founde some disciples there also, we taried with them seuen dayes. Among them were some, whiche beinge inspired with the spūte of prophete, counselled Paul, that he should in no wyse go to Iherusalem. But yet for all that, when the seuen dayes were expired, we departed from Tyre, all the disciples with their children and wīues accompanying a bayning vs out of the cite to the sea banke. Where after we had knelt downe and made our prayers with one consent, and had taken our leaue one of an other: we tooke shyp, and they returned home agayne.

¶ When we had full ended the course to Tyre, we went downe unto Ptolomaida, & The sette. lited the brethren, and abode with them one day. The next day, we that were of Pauls company, departed & came vnto Cesarea. And we entered into the house of Philip the euangeliste, to whome was one of the seven, and abode with him. The same had foure daughters, which were virgins, & heche of them prophete.

From Tyre we sailed to Ptolomaida, whiche is a cite on the sea, nere to the hill named Carmelus. Here we saluted our brethren, and remayned one daye with them. The next daye after, Paul and we went furth on our iourney, and came to Cesarea, a cite of Daesline, and entered into the house of Philip, whiche first of all had preached the gospell to the chamberlayne, and to the Samaritanes, and was one of the seven deacons, that the apostles had instituted & ordeined at Iherusalem. With him we abode. This man had foure daughters all unmarried, which had a vnderstandinge the spūte of prophete, according to the prophete of Iohel.

And as we taried there a good number of dayes, there came a certayne prophete from The sette. Tyre, named Agabus. When he was come vnto vs, he tooke Pauls girdle, and bounde his feete and handes, and sayed: Thus sayeth the holy ghost, so shall the Jewes at Iherusalem bounde the man that oweth this gyble, and shall bringe him into the handes of the gentiles.

And when we had continued sojourning in his house certayn daies, there came a prophete fro Jewey, whose name was Agabus. He takinge his lodging among vs, and saytyng there, tooke Pauls gyble, whiche after he had knotted about his owne legges, according to the custome of the olde prophetes, which had wound to expresse before by some visible token, that thing that they propheted of, thorough the inspiration of the holy ghost, sayed: Thus sayeth the holy ghost. He that oweth this gyble, shall so be bounde of the Jewes at Iherusalem, & they shall bringe him into the handes of the Gentiles.

When we heard this, both we and other which were of the same place, besought him that The sette. he wold not go by to Iherusalem. Then Paul answered and sayed: what do ye weepfully and verily importūneth me: I am ready, not to be bounde any, but also to dye at Iherusalem for the name of the lord Jesus. When we could not turne his mynde, we ceased, sayng: the will of the lord be fulfilled.

Soe beinge muche feared with these wordes, and the disciples also, that

dwelled

The paraphrase of Erasmus vpon

dwelled there with many weeping teares desyred him, that he should not com-
mitte ne put himselfe into the handes of the Jewes at Hierusalem. This was
the godly affection and zeale of them, that were lothe to haue so excellent a pa-
stour to perishe. But Paul, whiche had a more certayne answer of the holy
ghost in his mynde, and knewe that he should firste goe to Hierusalem, and
should after that see Rome, sayed vnto them: wherefore do ye make my herte
sory with your bayne teares? For the daungier that the Prophetes warne
me of, doeth nothing moue me, but your deuout and sorrowe maketh me
to be sory and penitise. I am fully mynded to further that thyng whiche the
holy ghost wylleth me, namely the ghospell. I nothing feare bondes, which
I haue been well enured with. For god forbid, that I for feare of enpryson-
ment, should leaue of from furthering of the ghospell, seeing that I am ready,
yea, if it were to dye at Hierusalem, for my Lord Iesus sake. Let Paul lye in
chaynes, so that the ghospell maye haue free lybertie to passe. Let Paul lese his
lyfe, so that the glozy of Iesus name maye lyuely spryng and flouryssh among
all men. I am desirous of lyfe for none other ende, but that I may profite the
ghospell. But other wyse I would recken it great aduantage gotten, to bee
shortly ryd out of this lyfe for Christs sake, wherfore doe not ye mourne for
that thyng that I my selfe am desirous of, (if it shall so please God,) & craue
ye therefore to make my mynde penitise with your weeping and wayling, for
I cannot chuse but be sad, seeing my frendes sad. To these his woordes, whā
we had nothing to aunswere, and saue hym fully bent to go to Hierusalem,
we suffered hym to departe, saying: the will of the Lord be fulfilled. For these
ought to be the woordes of true Christians, & though they haue not the same
woordes still in theyr mowthes, yet must they continually thynke them in theyr
heries, so that in aduersitie, as well as prosperitie, it will muste they saye: The
wyll of the lord be fulfilled.

Ept. text. After those dayes we toke by our butthens, and went by to Hierusalem. There went
with vs also certayne of the disciples of Cesarea, and brought with them one Ananias of
Eppus, an olde disciple, with whome we should lodge. And whan we were come to Hier-
usalem, the brethren receyued vs gladly. And on the morowe, Paul went in with vs vnto
James. And all the eldres came together. And whan he had saluted them, he tolde by
order all thynges, that God had wrought among the Gentiles by his ministracion.

And so whan we had taried a fewe dayes at Cesarea, we made ready our
selues to take our iourney towarde Hierusalem. And some of the disciples
folowed Paul, and went in companie with vs from the cite of Cesarea, bryng-
ging with them a certayne man named Anaso, which was a Cyprian boier,
with whome we shoulde hoste at Hierusalem. For he was known to bee a
good and godly man, for he had than of long tyme beleued the ghospell, and
had persistered and continued in the sincerite of the fayth. But whan we were
come to Hierusalem, the brethren gladly and ioyfully receyued vs. And Paul
the next day taking vs with hym, went to James his house the iuste, which
was called the brother of the Lord. For he was constituted of the Apostles,
bishop of Hierusalem. And thither assembled all the eldres. To whom as soone
as Paul had euerychone saluted, he rehearsed to them in order, what God
had wrought among the Gentiles by his ministerie, among whom he had
not a good sort of preates preached the ghospell.

8th. text. And when they heard it, they glorified the Lord. And sayed vnto him: Thou sweet
brother,

brother howe many thousande Jewes there are whiche beleue, and they are all earnest folowers out the lawe. And they are informed of the, that thou teachest all the Jewes which are among the Gentiles, to forsake moyses, and sayest that they ought not to circumcise their children, neither to lyue after the customes. What is it thou sayest? he muste muste needs come together: For they shall heare that thou art come. Do therefore this that we saye to the. We haue sower men, whiche haue a bowe on them: When tale and pacifie thy selfe with them, and do colle on them, that they maye haue their heades: and all shall knowe that those thynges, whiche they haue heard concerning the, are nothyng: but that thou walked and accept the lawe.

So han they heard all the matter they glorified the Lorde, that had also powred his grace vpon the Gentiles. But forasmuche as Paul was accused to many of the Jewes, to be one that abhorred Moyses lawe, & that he insecting furth the benefite that came by the gospell, yelded lesse to the obseruaciō of the lawe, then he ought to do: to the extent that a remedy myght be founde for this inconuenience also, they sayed vnto hym: brother Paul, sayed they, thou seest howe many thousande Jewes be here that beleue the gospell, and all these are muche affectionate to the lawe of Moyses. And a rumour therē is come to theyr eares, whiche we knowe to bee false, that thou teachest the Jewes, whiche are among the Gentiles, to forsake & renounce Moyses lawe, so that they neyther circumcise theyr chyldren, ne kepe the trade of theyr forefathers, as concerning choyle of meates, keepyng of the Sabbath daies, wa: shyng, and such other thynges, as the Jewes, whiche are not comersaunte with the Gentyles, do with great deuotion, obserue and folowe. These men, beinge testrained by an aere made of theyr forefathers, are indifferently contented, that the Gentyles be not burdened with the lawe. But that those, which are Jewes borne, should be led awaie from the obseruacion of the lawe, to the Gentyles kynde of lyfe, they can in nowise abyde. Wherefore we must take here good hede, that no sedicion be made about this matter. What remaineth than to be don? First it cannot be chosen, but that þ multitude muste be called together. For it will soone be knowen, that thou art come. Wherefore to the extent that thou mayest bee out of this suspicion, folowe our counsell. Here be among vs sower men, which according to the custome of the Jewes, haue taken a bowe on them, ioyned the with them, and fulfyll together all solenne ceremonies, as they do, that desyre to be purified and made holy after theyr lawe: and yf there be any thyng besides that is to be bestowed on sacrifice or offerynges, be stowe lyke costs as they do, vntyll such tyme that they haue shaven theyr heades. And in so doying, euery man shall knowe for a surtie, those thynges to be false, that be remoued abrode of the, and they shall also perceyue, that the min is such as 1 & belies deest preache the glorious benefite of the gospell, that it is without reproche of those, that kepe the ceremonies of the lawe, which God deliuered them, & other traditions of theyr elders, when they see theyr do the same, which some had reported the to dispute. And by this means shall the Jewes cease to speake euill of the, whiche are so many in number, that they muste needs be had in estimation and not neglected.

¶ And as concerning the Gentiles whiche beleue, we haue written and concluded, that they shal haue no such thing, but onely that they shal haue theyr stikes from bloude, and from things offered to ydoles, and from strangie, and from fornication. The texts.

¶ And as for the Gentyles, that are conuerted to the faith, we haue writ but
Lxxxi.
of late

The paraphrase of Erasmus vpon

of late vnto them, as it was agreed vpon, and decreed by the apostles and the whole companie of disciples, that they shall not be compelled to keepe Moses lawe, sauyng onely that they absteyne from that fleshe, that is sacrificed vnto ydolles, from bloud, from strangled beastes, and from aduourty.

The text. ¶ When the seuen dayes, Paul toke the men, and purified himselfe with them, and entred into the temple, declaring that he observed the dayes of the purification, vntyll that an offering should be offered for every one of them. And when the seuen dayes were now almost ended, the Jewes which were of Asia (when they sawe hym in the temple) moued all the people, and layed handes on hym, crying: men of Israel, helpe. This is the man that teacheth all men euery where agaynst the people and the lawe, and this place. He hath also brought Grekes into the temple, and hath polluted this holy place. For they had seen with hym in the cite, one Trophimus an Ephesian, whom they supposed that Paul had brought into the temple. And all the cite was moued; and the people gathered together, And they toke Paul, and drew hym out of the temple, and forthwith the doores were shut.

¶ Then Paul dyd after this counsell of James and of the brethren, and taryng vnto hym those sower persones, whiche had solemnely made a howe, wente into the temple, and there professing that his dayes of purifying were finished, he omitted ne let passe no ceremonie, vntyll that sacrifice was offered for every one of them. All this required seuen dayes space for the accomplishment therof. Whiche being almost expired, certayne Jewes that beliened not, whiche before had seen hym in Asia, and there raysed commotion agaynst hym, when as they sawe Paul in the temple, they stirred by the people, & layed handes on Paul, crying: Ye men of Israel helpe: this is he, whom you haue by repoyte hearde of, that hath wandered ouer all countreys, and hath taught in all places a newe doctrine agaynst this people, whiche God chose specially to hymselfe, agaynst our lawe also, which we receiued of God, and agaynst this temple, which is had in great honour through all the whole worlde. And yet is not this wicked person so contented, but hath moreouer brought with hym into this our temple both Grekes, and others, that are not circumcised, and hath profaned or polluted & suspended this holy place. (For durynge the tyme that Paul had been in the cite, they had dayly seen in his companye, one Trophimus whiche was an Ephesian boyne, and thereby they coniectured, that Paul had brought him into the temple.) With this troublesome noyse all the cite was tryed, and the multitude flocked together, And they toke Paul and drew hym out of the temple. (as a man wooeth to be deliuered into the handes of the furious racyng people, to do with hym what they would, and forthwith the doores of the temple were shut faste vp, that he myght haue no place whither he might safely escape. For they sought opportunitie, that is to saye, a tyme and waye conueniente to kill hym, whiche thyng was not lawefull for their religion to doe in the temple,) as though it were not an vngodly and a wicked thyng in any place els to sleie an innocent.

And all the
cite was
moued, &c.

The text. As they wente about to kill hym, tydings came to the high captaine of the souldiers that all Ierusalem was moued. Which immediatly tolke four hundred and under captaynes and ran belone vnto them: when they sawe the upper captaine & the souldiers, they lefte sleeping of Paul. When the captaine came nere and toke hym, and commaunded hym to be bound with two chaynes, and demanded what he meane, & what he had doen. And answered one thing, sum or other, among the people. And when he coulde not haue the captaine for the rage, he commaunded hym to be caried into the castell. And when he came

vnto

unto a bayle, it fortuned that he was borne of the souldiers, for the violence of the people. For the multitude of the people followed after crying: awaye with hym.

In the meane space, tidynge came to the captayne marcell of the Romaine armye, that all the cite of Hierusalem was troubled by . The captayne forthwith taking & ioyning unto hym souldiers, with theyr vnder captaynes, hastened to them. But whan the Jewes sawe the captaine marciall hastening toward them with harnessed men, they succressed, and lesse menyng of Paul. And whan the captayne was come some what nere, he commaunded them to lay handes on Paul, and to bynde hym with two charnes, supposyng him to bee some harmous malefactor, forasmuche as the multitude ordered hym so roughly and so sore. That doene, the captayne enquired of the Jewes what he was, and what he had committed. But whan he coulde haue no certayne knowlege, by reason of the troublous noyse that they made on eche syde, crying and crying with a loude voyce, one one thyng, and another another thyng, he commaunded that Paul should bee brought into the castell, bounde as he was, that he myght knowe the truthe within the place of defence, and of safe custody the people being set aparte. And whā as Paul came to the sayghers of the castell, he was carryed of the souldiers, for feare lest þe multitude should violently take hym awaye. For they feared lest they would hurt him before he could be conueighed into the castell. For the multitude of the people followed, eue to the very sayghers of the castell, crying out as high as they could, awaye with hym, dispatche hym, awaye with hym.

And whan
he coulde
not knowe
the certayne
tie.

And whan Paul began to be carryed into the castell, he saied vnto the high captayne: The tette- maye I speake vnto the which he sayed: Canst thou speake Greke? Art not thou that Egyptian, whiche before the tē dayes made an uprore, and leddest out into the wilderness foure thousand men that were murderers? But Paul sayed: I am a manne which am a Jewe, of Tarsus a cite in Cilicia, cytyen of no vyle cite, I beseeche the suffer me to speake vnto the people. And whan he had geuen him licence, Paul stoode on the steepe, and beckened with the hande vnto the people, and whan there was made a great silence, he spake vnto them in the Hebrew tongue,

But after they came to the entry of the holde, Paul beeyng desyrous to satisfie the mynde of the Jewes that made this businesse, sayed to the captayne marciall, maye it please you to geue me leave to speake vnto you. The marciall answered: canst thou skil of the greke tongue. For Paul had spoken those wordes in Greke. Art not thou (saied the marciall) the same Egyptian, that hast made commotion before lykewise & that leaddest foure thousande murderers hence into the deserte. Paul answered: I am not he whome you take me for, but I am a Jewe borne, and my natyue country is Tarsus, a noble cite in Cilicia. But I pray you geue me licence to speake my mynde to the people. Which whan he had permitted him, Paul standing on the steepe, beckened with his hande and certified the people by tokens, that he woulde speake vnto them. And streyghtwayes silence was made, and he began to speake on this wyse, in the Hebrew tongue.

The paraphrase of Erasmus vpon

The.xiii.Chapter.

The text. ¶ Then, brethren, and fathers, here ye myne answer whiche I make now vnto you. When they heard, that he spake in the Hebrew tongue to them, they kepte the more silence. And he saith: I am verily a manne whiche am a Jewe, borne in Tarsus a cite in Cilicia: notwithstanding, yet brought up in this cite, at the feete of Gamaliel, and instructed diligently in the lawe of the fathers, and was zealously mynded to godwarde, as ye all are this same daye, and persecuted this waye vnto death: byndyng and deliueryng into prison both men and women, as the chiefe prieste both beate me wyles and all the estate of the elders, of whom also I receyued letters vnto the brethren and wente to Damascus to byng them whiche were there, bound vnto Ierusalem, to be punished.



¶ I meane whiche be here present, partly by lynage brethren, and partly for your auncient yeares and dignitie, fathers, gyue care to me, whyles that I purge my selfe of those thynges, whereof I am falsely accused vnto you. Nowe Paul had spokē these wordes in maner of a preamble, the multitude hearyng hym speake Hebrew, made the more silence, whither it were because that every man understood this language, or els because that all men beare more fauour to theyr owne countrey speache, then to any other. Then byd Paul procede and goe further in his tale in this wyse. To the entente that ye may perceyue me to haue committed nothing blasphemously, eyther agaynst this Iudaicall people, or agaynst Moyses lawe, or els agaynst the temple: I am a Jewe borne, my father & my mother both Jewes, and borne I was at Tarsus, a cite in Cilicia. But brought vp was I in this cite, at the feete of a man, that ye all knewe well enough, whose name was Gamaliel, and even from my chyldhood was I diligently instructed in the lawe of my countrey, earnestly bent to the honouring of the true God, in suche sort as ye do to this presente tyme: insomuche that I, for the affection that I bare to the lawe, byd persecute this doctrine of the ghospell, whiche I nowe professe, pursuyng suche as professed the same, not to prison and bondes only, but also to death, entendyng nothing els then persecution, with soze threatnynges, and sondry kyndes of death agaynst the professours of the ghospell, byndyng and castyng into prison, both man and woman, that theyked to the sayed doctrine. And that I tell nothing otherwise then trouth, he can beare me to witness whiche was than the high priest and all the other auncientes with him, from whom I receyued letters and took my journey towardes Damascus, that I myght byng the prisoners from thence to Ierusalem, whiche professed Christes name, to the entente that they might be punished, accoꝝdyng to the discrecion of the priestes and elders.

The text. ¶ And it fortunedy us I made my journey, and was come nygh vnto Damascus about noon, suddenly there shone from heauen a great light rounde about me, and I fell vnto the peth, and I heard a voyce sayng vnto me. Saule, saule, why persecutest thou me? And I answered: what art thou Lord? And he saide vnto me: I am Iesus of Nazareth, whome thou persecutest. And they that were with me, sawe beeryng a lyght and were a feare, but they heard not the voyce of hym that spake with me. And I sayed: what shall I do Lord? And the Lord sayen vnto me: aryse, and go into Damascus, and there it shall be tolde the of all thynges, whiche are appoynted for the to do. And when I sawe nothing for me brightnesse of the lyght, I was led by the hande of them that were with me, and came into Damascus, And one Ananias a perfect manne (and as pertayning to the lawe,

haryng

having good reporte of all the Jewes whiche dwelt there) came unto me, and stood, and sayed unto me. Brother Saul, receyue thy sight. And the same house I receyued my sight, and sawe him. And he sayed: the God of our fathers hath ordeyned the before, that thou shouldest knowe his will, and shouldest here the voyce of his mouth, for thou shalt be his witnesse unto all men of those thynges, whiche thou hast seen and heard. And nowe why tarrest thou? Arise, and be baptised, and washe awaye thy synnes in calling on the name of the Lorde.

This mynde dyd I than beare them, for none other cause, then for the affection that I had to the lawe, and to our religion, whiche I had receyued of my forefathers, whiche thyng is the occasion that ye nowe at this present see so muche agaynst me. Nowe wyll I tell you, by what occasion I chaunged my mynde, whiche whan ye shall perceyue, perchaunce ye also wyll tyme your myndes. For it chaunced, whan as I went thither, and was almoste at Damascus, aboute hygh noone, sodaynly a great lyght compassed me about from heauen, wherewith stricken I was, and I fell downe to the grounde, and heard a voyce speake unto me from heauen, saying: Saule, Saule, why dost thou persecute me? Unto whome, whan I had made answer: What art thou lord: the voyce saied againe: I am Iesus of Nazareth whome thou pursuest. But my companions that were with me sawe the light, and were sore afayed, as for the voyce that spake unto me, they heard it not. Than sayed I: Lorde what is thy will that I should doe? The Lorde made answer agayne in this wyse: Arise and go to Damasco. There shall eche thyng that thou must doe, be tolde thee. And where myne eyes were so daseled with the brightnes of that lyght, that I could see nothyng at all, my felowes led me by the hande, untill I came to Damasco. There mette I with a good man, and one that for his bypрыхt walkyng in the lawe, was also Godly, named Ananias, of whome all the Jewes that dwelt than at Damasco reported well. This Ananias standyng by me, sayed thus. Brother Saule receyue thy sight agayne. And I forthwith receyued my sight and sawe hym.

Than sayed he: The God of our fathers hath chossen, and ordeyned the for this ende, that thou shouldest knowe his will, and that thou shouldest see him, that is ouerly iust: whiche iustifieth all thyng, and that thou shouldest here the voyce of his mouth. For Iesus was in the same lyght, that daseled thine eyes, and it was his voyce that thou dydest here, for because thou shalt bee wytnes unto him before all menne, of those thynges, whiche thou hast seene and heard, and now seeing this is the will of god, wherefore dost thou stay? Arise, and be christened, and washe awaye thy synnes, calling unto his name, whom thou before hast persecuted.

¶ And it fortunch, that when I was come agayne to Hierusalem, and prayed in the Temple. The xxii. temple, I was in a traueller, I sawe him, saying unto me: Make haste and get thee quickly out of Hierusalem: for they will not receyue thy witnes that thou bearest of me. And I sayed: Lorde, they knowe, that I persecuted and bet in euery synagoge them that belied on thee. And when the blood of thy witnes Steven was shed, I also stood by, and consented unto his death, and kept the raiment of them that slew hym. And he sayed unto me: Depart, for I wyll finde thee a farre hence unto the Scaples.

These thynges doen at Damasco, whan as I within thosse space after, had returned unto Hierusalem, beeyng than a newe man, and was prizing in
Akk.b. the

The paraphrase of Erasmus byon

the temple, caufed I was beydes my felfe, and Iefus I faw to which fayed vnto me: Shake hafte, and get the fpedely out of Hierufalem, for here will they not receyue thy testimony of me. Then answered I in this wyfe: Lorde, I haue a good hope, that I fhall doe good among this people, forasmuche as theyr felues knowe, that I for fauour that I dyd beare vnto the lawe, cruelly handled thy difciples, halyng into pryfon as many as I coulde take, & whyp- pyng them in all congregacions, that gaue credence vnto thy gofpell. And yet was I not fatisfied with this doyng. But whan the bloud of Stephen was shed, which by his death bare faithfull witnes of the, and with great boldnes and conftancie, I alfo was by whan they stoned hym, & conſented to the death of the innocent man, inſomuch that I kepte theyr garmentes, which brought hym to the place of execution, and that fyrſt began to caſt ſtones at hym. And ſeyng that euery man may well vnderſtande by this, howe much affectionate I was once towardeſ the lawe, they may nowe right well perceyue that I chaunged not myne intent without great cauſes, & many ſhall be founde that will ſo muche the more gladly folowe myne enſample, the more they ſhall ſee that my zeale was towardeſ this olde religion, for loue whereof I the more cruelly persecuted thyne. Whan I had this ſayed, the Lord answered: Eoe, I ſay, and do as I byd the, for nowe is tyme come, that the ſpreading of my gofpell all the worlde abrode were begun. And for this ende haue I choſen the, that I may ſende the from hence to far countreys among the Gentyles.

The text.

¶ They gaue hym audience vnto this worde, and then lyfied up theyr voyces, and ſayed: awake with ſuche a felow & from the pearth: for it is not reaſon that he ſhould liue. And as they cryed, and caſte of the: & cloches, & their duſt in the ayre, the captayne commaunded hym to be brought into the caſtel. and bad that he ſhoulde be ſcourged, and to be examined, that he might knowe her ſore they cryed fo on hym. And whi they bound hym with thonges, he ſayd vnto the & centurion that ſtoode by hym: Is it lawfull for you to ſcourge a man that is a Roman, and vnrcondemned? Whan the centurion heard that he was entred and told the vpper captayne, ſaying: what encheued thou to do? for this manne is a ciyzen of Rome.

The Jewes had peaceably ſuffered Paul to ſpeake his mynde, vntyll he ſpake thoſe wordes, ¶ (I ſhall ſende the to farre countreys among the Gentiles.) Theſe wordes renewed eueries mans grieve, becauſe that the Jewes beare great deſpite, and wonderfullly abhorred the Gentiles: & for this cauſe diuerſe of thoſe alſo whiche deſpited not the goſpell, would in no wyſe that the Gentyles ſhould haue been made partakers of the gracious benefite that cometh by the goſpell: or yf they netes ſhould be receyued, that than they ſhould not be receyued, unleſſe they would be circumciſed, as who ſhould ſay, that a man might not be a good man & in the fauour of God, unleſſe he were a Jewe. Wherefore whan they heard that the Gentiles were preferred before the inhabitants of Hieruſalem, with great clamour and noyſe they interrupted Pauls tale, and ſayed vnto the marſhall: Bidde this felowe out of the worlde, for it is picie that he ſaith. And whan the Jewes by many ſpeeches, bittered the outrageous grieve of theyr myndes, by crying, and caſting of theyr garmentes, and finally by throwyng duſt into the ayre, the marſhall ſuppoſed that ſome hapnous crime had been committed, by occaſion whereof, all the people thus was ſtirred up after ſo ſtraunge a ſorte: ſpecially ſeyng that through licence giuen by hym vnto Paul to tell his tale, there had come nought els, but mozt inconvenience, conſeinted his ſouldiers to byng Paul into

into the castell, and by waye of examination to whyppe hym, to the ende that by that meanes at the leste wise, they myght of his owne confession, get out of hym the cause, wher the people tooke vp such exclamation agaynst hym.

And whyles they at the commaundemente of the marshall, were in byndyng hym towarde his whyping, Paul sayed vnto an vnder captayne standing by, whiche was appoynted to see hym examined with scourges: What, is it a thing lawfull for you to whyppe a Roman, yea, and that before he be cast or founde guiltye of his trespass? Whiche wordes when the perie captaine heard, he spedely went vnto the marshall, and shewed hym what he had heard, saying: What intende ye to doe? For this man, whome ye haue commaunded to be whipped, is a citizen of Rome.

Then the perie captayne came, and sayed vnto him: Tell me, arte thou a Roman? He sayed: yea. And the captayne answered: with a great feare saying: In this freewome, And Paul sayed: yea, I was free borne. Then straight waye they departed from hym wher they should haue examined him. And the high Captayne also was straped, after he knewe that he was a Roman, and because he had bounde hym.

But as soon as the marshall heard this, he came to Paul hymselfe, and sayed vnto hym: Tell me is that same true, that my perie captayne hath certified me of? Art thou a citizen of Rome? And when Paul had affirmed that he was a citizen of Rome, the marshall answered: It is a great matter that thou speakest of. For it coste me a great some of money, before I could be franchised & made a citizen of Rome. Then sayed Paul: In this matter my chaunce was better, for I was borne citizen of Rome, and that lawfully, for my parentes before me were like wyse. Then furthwith those whiche were ready there to haue gotten out the truth of him by meane of scourges, departed from Paul. And the marshall also himselfe feared of his owne part, after that he perceyued hym to be a citizen of Rome, because that he had bounde hym. So greatly was the name of the Romans thus feared.

On the morrowe (because he would haue knowen the certaintie wherfore he was accused of the Iewes) he leued hym from his bandes, and commaunded the high priests and all the counsell to come together, and he brought Paul forth, and set hym before them.

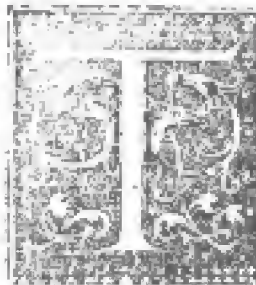
The nexte daye the captayne being desirous to knowe what the matter was, that the Iewes had accused hym, leued hym out of his bandes, & commaunded that the chiefe priestes should assemble togyther, and all the whole counsell likewise, and furthe brought he Paul before them, that the matter myght be enreated by the heades without commocion of the multitude.

The.xxiii.Chapter.

¶ Paul behelde the counsell, and sayed: men and brethren I haue lured in all good conscience before God vntill this daye. And the high priest Ananias commaunded them that should be to smyte hym on the mouth. Then sayed Paul vnto hym: God shall smyte thee if thou speakest well, and if thou dost not, I will smyte thee after the lawe and commaundment. And they that stood by, said: wouldst thou smyte the high priest? Then sayed Paul: yea, not without cause, for he was the high priest. For it is written: thou shalt not curse the ruler of the people.

¶ Then

The paraphrase of Erasmus vpon



Paul Paul hauyng his eyes fixed and stedfastly set on the counsell, begon to speake in this wyse: I haue been conuersant in the sight of God, who enely gewerth ryghtfull iudgement, vntyll this presente day, bearing my selfe vprightly and with a good conscience, in all matters.

Whan the high priest Ananias had heard hym so boldly speake, and so freely, he wote that streyght wayes he declared and auouched himselfe to be giltyles, to the iudges re-

prose, and other his accusers, taking the matter greuouly, that he had not reuently spoken of hym, neyther that he any thyng clobed the matter, conuainced those that stood by, to buffer him on the face whyles he was speaking. This was it, that the lord had certified Paul of before, whan he sayde: They shall not receyue thy wysnesse of me. Than Paul on the one syde disdeyning in his mynde at this injury, whiche was neuer bled, no not in the iudgements of the heathen, and on the other syde certifying hym that he should be punished at Gods hād afterwarde in tyme to come for such manifest tynny, sayde vnto him: God shall smite the thou while lined wall. Syttest thou in this wyse, that whan thou hast heard the matter, thou mayest geue sentence according as the lawe requireth, & commaundest thou me to be synnyen before thou hearest the matter, contrary to the lawe: whiche forbidderth that any man should be punished, excepte he be lawfully convicted and cast. Than they whiche stood nexte vnto Paul, sayde vnto hym: Dost thou in this wyse reuyle Gods high priest? To suche extreme tyranny was then the priesthood of the Jewes come, that they claymed it as a thyng lawfull for them, against right and equite, to do every man hurte, and yet would not they permit other men freely to speake. Whiche was an evident token þ theyr priesthood should not long continue, after it was come to the extremite of all mischiefe. Than Paul, perceyving that he should nothing furder his cause vnder such a iudge, thought that best it was onely to seke occasion, howe that assembly might be dissolued. Wherfore he answered: Brethren I was uncertayne that this mā was the high priest. Els I remembre well, that it is wrytten in the booke of Exodus: Thou shalt not speake euill by the prince or reuoler of the people. After he had with this answer, somewhat appeased these that warned hym thereof, he imagined some occasion, howe he myght auoyde the tumulte and murmouring of the people. For lawfull is it to voyde peryll by craft, wheras appereth no hope of profityng.

Whan Paul perceyued that the one parte were Sadduceis and the other Phariseis, he crept out in the counsell. *Then & brethren, I am a Pharisee the sone of a Pharisee. For the hope & resurrection to death, I am iudged. And whan he had so sayd, there arose a debate betwene the Phariseis & the Sadduceis: and a multitude was gathered. For the Sadduceis say, þ there is no resurrection, neyther angell, nor spirit: but the Phariseis graunt both.*

Wherfore Paul, considering that in the congregation there were two sortes of minde, the one Sadduceis, the other Phariseis, whiche agreed not one with an other, sayde with a loud voyce in audience of the counsell, so that every man might here him: Brethren I am a Pharisee, and my parentes were Phariseis, and I am arrayned, for because that I preache, that the dead shall aryse agayne. After he had thus sayd, there arose diffencion betwene the Phariseis, and the Sadduceis: And the multitude also that was presente seeing them at variance, varied among themselves, and were of diuerse opinions

Selected
by you and
us for this
site.

The letter

opinions and parties. For the Sadduceis, inasmuche as they beleeue that the soule dieth with the body, doe neither allowe resurrection, nor suppose that there is any spirite or aungell: The Phariseis on the other part beleeue both that resurrection shalbe, and that there be both Angelles and spirites. Wherefore the multitude with great clamour began to make trouble.

And there arose a great crye, and when the Scribes which were of the pharisee parte the centre, arose, they stood saying: we finde no euill in this man: Though a Pharisee or an aungell hath appered to him, let us not strue against God. And when there arose great debate, the captain, fearing lest Paul should haue ben plucked a hande of them, commaunded the soldiers to get downe, and to take him from among them, and to bring him into the caule.

In the meane space, certayne Scribes of the Phariseis stode, and contended in the fauour of Paul, and sayed: We perceiue nothing wherein this man hath transgressed. And yf that the holy ghoſt or an aungell hath spoken vnto him, it is not our parte to contend ne to strue with God: This they sayed, vpon the occasiō that Paul the day before, had shewed them, that the lord had appered vnto hym by a vision in the temple. So muche death it was in cases already reuolued and determined, to be of this sorte, or of that. But when this dissencion increased more and more by reason that the Sadduceis cryed out so sore against the Phariseis, and the matter seemed lyke to growe to nothing els, but to an extreme and deadly commotion, the marshall fearing lest that Paul should be plucked in pieces among them, commaunded the souldiers to go downe, and take Paul from the throng, and to bring hym into the castell agayne.

The night following, God stood by him and sayed: be of good cheere Paul: for as thou hast testified of me at Ierusalem, so must thou beare witness also at Rome. The centre.

Then was it tyme, that God should somewhat comforte hym, that so manfully had vntailed for hym, saying that these troubles were so sore, and yet sorer were at hande. Wherefore the next night agayne, the Lord stood by hym, saying: Be of good courage Paul. These troubles shall not make an end of the, for the tyme of death is not yet come: but yet is it to come, that euens thou hast ballantly borne witness of me at Ierusalem, so shalt thou witness of me at Rome also. Thou hast doen thy parte in this cite, whiche is the chiefe in all Jewry, it remaineth nexte that thou do the same in Rome, whiche is the head cite of all the worlde.

And when it was day, certayne of the Jewes gathered themselves together, and made a bawle, saying that they would neither eat nor drinke, till they had killed Paul. They were more then fourtie men, which had made this conspiracion. And they came to the chiefe priests and elders, and sayed: we haue bounde out since in a bawle, that we will eate nothing, untill we haue slayne Paul. Some therefore gaue ye knowledge to the upper captain and to the counsell, that he bring him forth vnto us to morowe, as though we would knowe some thyng, more perfectly of hym. But we (as euer he came hert) are ready to kill hym. The centre.

But as soone as it was day, certayne Jewes made a conspiracion, and chused them selues to the deuyl and to damnation, yf they did euer eate or drinke, before they had slayne Paul: so great malice had they conueyned agaynst hym. And it was no small number, that had made this conspiracie, but they were aboue fowerieft. These persons wente to the high priests and elders, and shewed them their entente and purpose, saying: We haue more depely

curied

The paraphrase of Erasmus vpon

curst out selues, to be perpetually damned in hell, if we either eate or drinke, before we shall haue sayne Paul. Nowe muste ye lyke wyse put vnto your helping handes to the furtheraunce of our request, that we maye the more easily byng to passe that thing, whiche we are all desirous to doe. Write ye woorde to the high marciall, both in your names, and also in the name of the whole counsell, that he byng Paul before you agayne, pretending that ye wyll enquire more diligently of hym, soasmuch as yesterdaye ye could not, by reason of the commocion. And we shall so prouyde, that he shall not come safely into the castell agayne, as he yesterdaye dyd, but before he come to the place, where the counsell shalbe kept, we wyll be ready to slay hym.

The tenth.

When Pauls syster some heard of thys slaying wyse, he tust, and raterd into the castell and tolde Paul. And Paul called one of the vnder captaynes vnto him, & sayed: Byng this young man vnto the high captayne, for he hath a certayne thing to shewe him. And he toke hym, and brought him to the high captayne, and sayed: Paul the prisoner calleth me vnto hym, and prayeth me to byng this young man vnto the, which hath a certayne matter to shewe the. The high captayne toke hym by the hande, and wente with hym out of the walle, and asked hym, what is it that thou hast to tell me? And he sayed: the ymages are determined to despise the þ thou wouldst byng forth Paul to morowe into the counsell, as though they would enquire sumwhat of hym most perfectly. But forsooke not thou thys wyse: for there lye in waite for him, of them, more then fowertye men, which haue bounden them selues with a vowe, that they will neither eate nor drinke, till they haue killed hym. And nowe are they ready, and loke that thou thouloest promise. The higher captayne then let the young man departe, and charged hym, saying: for thou tellst our to no man, that thou hast shewed these thinges to me.

Whiche craftie trayne of so deadly daungier, after that a certayne young manne, newewe vnto Paul by his sisters syde, had perceyued, he thought the matter would not be slepe, but forthwith entred into the castell, and vntred vnto Paul, the daungier that was at hand. When Paul knewe of this he called one of the vnder captaynes vnto him, and sayed: Byng this young man vnto the marciall, for a certayne matter he hath to disclose to hym.

Then the Captayne toke the young manne, as he was desired to doe, and led hym to the marciall, and sayd: That same felowe Paul, which is in holde, desired me to byng this young man vnto you, and saied that he had a certayne matter, whiche he desired to talke with you of. Then the marciall toke the young man by the hande, and wente asyle with him, and asked: What is the matter that thou wouldst speake with me. He answered: The Jewes haue conspired the death of Paul, and haue thus agreed among themselves, that as they wyll entreat you, to byng Paul agayne before the counsell to morowe: vnder the pience, that they will more diligently make enquire of hym, soasmuche as yesterdaye they could not well saye all that they would haue sayed vnto hym. But they entend an other matter. Wherefore ye had neede to take heed, that ye do not vnawares graunt them theys desires. For they haue laied theys heades together and do vnto purpose to destroy Paul, yea there be aboute fowertye, that haue curst themselves depely, yf they eyther eate or drinke, before they haue slayne him. And euen nowe are they ready to comit this mischief, and loke but for an answer of you. When the marciall had heard this, he let the young man departe charging him, that he should tell no man, that he had vttered this matter vnto the marciall. For he was desirous to saue Pauls lyfe, but yet so, that he myght auoyde the yll wyll of the Jewes.

The tenth.

And he called vnto hym, the higher Captayne, saying: make redde the hundred

souldiers

souldiers to get to Cesarea, and horsemen three score and ten, and spearmen three hundred at the third houre of the night. And desired them besides that they may let Paul in, and bring him safe into Felix the high bayliffe: and he wrote a letter after this maner. Claudius Albius the moste myghty salueth Felix, sendeth greetinges. Forasmuch as I have taken of the Jewes, and should have been pulled ashen, then came I with souldiers, and rescued him, and perceived that he was a Roman. And when I would have broken the cust, wherefore they arrested hym, I brought hym forth before the counsell. There perceived I that he was accused of questions of the lawe. But was not guilty of any thing worthy of death or of bandes. And when it was shewed me home that the Jewes layd waite there for hym, I sent hym that he should go to the, and have commaundement to his accusers, that the things, which they have against hym, they should tell before thee face well.

Wherefore he called two of his pett Captaynes into hym, and sayd: Make ye redie of souldiers, two hundred foote men, and three score and ten horsemen, and two hundred spearmen, that may go to Cesarea, soone upon the thirde houre of the nyght: prouyde also horses, that ye maye carry Paul safe to the president Felix: The cause of the marcellies, to presse diligence, was not for this onely cause and purpose to save a mannes lyfe (for he was not a man of any suche conscience) but his desire was to be dispatched of Paul whome he neither coude defende or mainteyne against the sette malice of the whole counsell, nor yet durst commit him being a citizen of Rome, unto theyr furious hands. And therefore commaunded he that he should be had forth away by nyght, with a great bande of men, fearing lest that if he had gone in the daie, or with a small company, the Jewes would have taken him away in his journey, and kyled him: and than the faulte should have lycn on his necke, because it would have been thought, that he had betrayed a citizen of Rome. And he sente also a letter unto Felix, the teneur wherof foloweth. Claudius Albius unto the moste worthy president Felix, greeting. The Jewes had layd handes on this man, & would have slayne hym, butte I, upon knowlege that he was a citizen of Rome, had cummen with a bande of men, and taken him from them. And forasmuche as I was desirous to knowe the cause wherefore they accused hym, I brought him before theyr owne counsell. Whom I found to be cleare without faulte, either worthy death, or els wherefore he had deserved to be imprisonned, saving that certayne questions of the Jewes lawe were layd to his charge, but nothing els. As soone as I was certified, that the Jewes had appointed to lye in waite for hym, I sent hym forthwith unto you, admonysing the Jewes withall, whiche bee his accusers, that if they have any thing to laye to his charge, they should take theyr journey to pleade theyr matter before you. And thus saith he well.

¶ Then the souldiers (as it was commaunded them) took Paul, and brought him by the night to Antipatras. On the morowe they left theyr horsemen to go with him, & returned unto the castell. Which when they came unto Cesarea, and delivered the epistle to the deputie, presented Paul before him. When the deputie had red the letters, he asked of what countrey he was. And when he understood that he was of Cilicia, he will heare the same he) when theyr accusers are come also: and he commaunded hym to be kept in Herodes judgement hall.

¶ Then the souldiers, accordyng as they were commaunded of the martiall, bring charged with Paul, brought hym by night to Antipatras the cite.

The next daie forasmuche as Cesarea was not sette of, and they supposed then that there was no great daungier to be feared, the footemen returned to Hierusalem into the castell agayne, and the horsemen wente with Paul unto Cesarea.

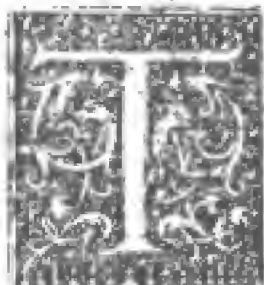
The paraphrase of Erasmus upon

Cesarea. Whither after they were come, and had delivered the letter unto the president, they brought Paul also before him. And when the president had perused the letters, he asked Paul of what prisoner he was. And when Paul answered that he was a Christian borne: I will bear the, (sayd he,) when thy accusers are present. And so commaunded that he should be kept in Herodes Iudgement hall.

The xiii. Chapter.

The letter.

After these daies, Ananias the high priest conferred with the rates, and with a certain oratour named Tertullus, which answered the request against Paul. And when Paul was called forth, Tertullus began to accuse him, saying: Seeing that we live in great quietnesse by the means of thee, and that many good thynges are doen unto this nation, through thy providence, that allowe we thee, and in all places, make noble felix, with all thanks. For withstanding, that I be not odious unto the, I pray the, that thou wouldest heare vs of thy clemencie, a few wordes. For we have found this man, a perillefelous fellowe, and a mover of debate unto all the Jewes, in the whole world, and a mover of sedition, of the sect of the Nazarenes, whiche he hath also refused to pollute the temple. Whom we took, and would have judged him according to the law: but the high captain Elias, came upon vs, and with great violence took him awaye out of our hands, commaunding his accusers to come with the. Of whom thou mayst (if thou wilt enquire) knowe the certaintie of all these thynges, wherof we accuse him. The Jewes likewise affirmed, saying: that these thynges were such so.



Then within four dayes after, Ananias whiche was then the high priest and certayne other elders, came downe to Cesarea: having in their traine a certayne oratour named Tertullus, whiche should pleade this matter. So earnestly were they set to slay Paul. Whiche men after they had spoken with the presidente, and had requyred that the prisoner might be broughte forth, felix commaunded Paul to be called forth and to appeare.

Then Tertullus, beinge by a flentye and a baste defendour or protectour of an evil cause, beganne in this wise to accuse Paul: Where as we maye thank you that all matters have been quiet and peaceable among vs this long space, and many diverse and soondy thynges are right well gouerned in our common weale by your wysdome, we at all tymes and in all places knowelege and sette forth this your goodnesse towardes vs, moste noble captain felix, and nowe therefore, doe render unto you moste hearty thanks. And this your redynes of right gentle herte towardes our nation, purteth vs in great hope and confidence, that ye wyll consider the tranquillite of our country, as concerning this cause also, whiche we now bring before you. But lest that I should retorne, a kepe remembrance from your sobardy and weightie affaires with overlong a procelle or circumstaunce of wordes, I shall desire you, as your accustomed gentillesse is, to heare vs speake out mynides in fewe wordes. We have perceyved this manne to be a deadly enemy to our countrey, for as muche as he hath sette debate betwene the Jewes, not only those that inhabite Syria, but the others also in all countreys through the world, whereto there is any resort of Jewes, makinge hymselfe the hyngert of a new secte, which is called y Nazarenes. And not contented with this,

he

he was not afrayed to cum to Hierusalem, and bypnyng into the temple men that were not circumcised, sticke not to prophane & suspēde our temple, whō we tooke with the dede doyng, and would haue iudged accordyng to our lawe; but Lias the high marciail, came with a great bande of men, and tooke hym out of our handes, leaping the rampacion of the matter vnto poi, and willed his accusers to cum before you: so that the marciail hymselfe canne testifye vnto you, that these matters are true, which we laye to his charge. In this wyse this slender and lypz oratour sayed: and the Jewes that were present at this accusation, affirmed that it was euen so, as Terullus had sayed.

Then Paule (after that the deuprie hymselfe had bekened vnto hym, that he should speake) answered: With a more quiet mynde do I answer for my selfe, for as muche as I vnderstande, that thou hast bene of many yeres a iudge vnto this people: but wile that thou myght knowe, that there are yet but twelue daies sence I went by to Ierusalem for to worshippe, and ther heyrthe found me in the temple disputyng with any man, neyther sayyng by the people, neyther in the Synagoges, nor in the cite. Neyther can they proue the thynges wherof they accuse me.

The lxxii.

Then after this, Paule whan the president by his bekenyng had willed hym to make answer for hymselfe, began to defende his owne parte in this wyse: I shall with a great dele the more quiet mynde answer for my selfe, for as muche as I knowe that ye haue bene of many yeres enbuisied among thys people: and that by reason of decyfyng matiers belongyng to the Jewes, ye are not ignorant of our lawes. And the later that this matter hath been doen wherof these men accuse me, so muche the more certaynlye maye ye, by enquirie, knowe it, for it is yet but twelue daies sence that I accordyng to the custome of the Jewyshe religion, came by to Ierusalem, there to make my prayers, and to purifie my selfe, after I had taken on me a vowe accordyng to the soleinne manner and fasshon of the Jewes. If ye call this violatyng or pollutyng of the temple, I knowlege my faulte and offence. Neyther founde they me in the temple disputyng with any man, neyther making þ people to flocke together, no nor in the Synagoges, nor yet in any place of the cite. Neyther can they bewlpe proue by any reason, such faultes as they laye vnto my charge.

But this I confesse vnto the, that after the way (whiche they call heret) to worshippe the God of my fathers, beleuyng all thynges whiche are wrytten in the lawe and the prophetes, and haue hope towards God, that the same resurrection of the dead (whiche they themselves haue for also) shal come to passe and vnuill. And therefore Ruby I to haue alway a cleere conscience towards God, and towards man.

The lxxiii.

As for that porrect whiche they laye vnto me, concernyng the secte of the Pharisees, I wyl not denye that that is true. And yet myne accusers haue nothing to doe therewith, for so muche as the Jewes haue not condemned that secte, and agayne I am not the autour thereof. But if ye bee despyous to heare what secte I professe, I wyl shewe you: I doe accordyng to the tradicion of þ Pharisees, and theye secte, worship the god, that is commonly worshipped in my countrey, and am not autour of any newe religion, but kepe those thynges, þ I haue receyued of my forefathers bylygentlye, beleuyng all thynges to be true, that are wrytten in the lawe, and in the prophetes, whiche thynges all for the moste parte, in as muche as god, like as he promised, hath now fulfilled. I doe fully beleue that those thynges also wyl cum to passe, whiche he hath promised for to cum, that is to say, that the dede shal rise againe in tyme to cum, as well the badde as the good: the good to receyue gloriously lyfe euertlasting, the badde to euertlastyng punishment. These thynges amnot I in a waue-

Beleuyng
all thynges
whiche are
wrytten in þ
lawe and þ
prophetes.

The paraphrase of Erasmus vpon

ryng beleefe of, but so earnestly I am perswaded in the, that for asmuche as I knowe that in tyme to cunne, I shall appeare before god in þ place of iudgement, & shalbe rewarded accordyng to my dedes, I endeuoure my selfe earnestly, so to lyue, that I in nothing offend the lawe of God: but that I may haue a pure and a clere conscience, not onely in þ sight of god, which crampereth mans herte, but also in the syght of man. And this haue I diligently obserued & folowed, euen vntill this day. And therfore haue they nothing whereof to accuse me as touchyng my lyfe that is past, whereby that suche matiers as they laye vnto my charge, maye appere the moze probably to be true.

The text But after many peaces, I came and brought almes to my people, and offerynges, in the whiche they founde me purified in the temple, neither with multitude, nor yet with quietnesse. Whiche there were certayne Jewes out of Asia whiche ought to be here present before thee, & accuse me, if they had ought agaynst me: or els let these same here saye, if they haue founde any cruell doing in me, whyle I stand here in the counsel, excepte it be for this one worde, that I cryed standyng among them: of þ resurrection from the dead, am I iudged of you this daye.

For whan I had lyued vpryght without faulce many yeares, at the laste came I to Hierusalem, there to make deliuey of certayn monye which I had gathered in Asia, to helpe the poore & nedy folkes in my countrey. If this be þ parte of a malefactor, for to helpe my poore countreyemen, bestowyng on the my benefite, I wyll acknowledge that, that they laye to my charge. And in the meane tyme, lest that they, whiche sought occasion, might make any trouble or busynesse, I shaued my heade, and so went into the temple, and was purified with accustomed ceremonies, doyng nothing whereby any trouble or busynesse might aryse. For I began no new thing, but þ same ceremonies vled I, that all the whole countrey vseth. But þ commotion that was made, was cryed vp by certayn Jewes of Asia, whom it had been expedient to haue been present at the debating and triall herof, forasmuche as they are þ woozkers of this matter, and that they shoulde accuse me if they had any thyng to laye to my charge.

But it is a great suspencion, that they haue smal confidence in theyr cause forasmuche as they absent themselves from this iudgement, perceyuyng that the matter is pleaded before you whiche are the president here. If I had offended, I myght haue bene conuicted by the, or els quitte by them. Albeit I feare no manne, what euer he be that accuseth me. Yea let them themselves whiche are here present, speake: seing that I stand here before the counsel, if they haue seen me do any thing otherwise, then is lawfull before god, and standyng with the lawe. For it is lawfull where iudgement is kepte accordyng to the law, both for the plaintie to laie to the charge of the transgressor, and for the defendaut to be his owne man of lawe, or proctoure.

But I knowe they haue nothing agaynst me, excepte they will laie these wordes in my teache, whiche I with a loud voyce spake: that I was a pharisee, & that I was for this poplite accused, because I preached resurrection of the dead, agayne vnto lyfe: whiche wordes I sayed, forasmuche as standyng as I dyd among them, and permitted of the marcial to vtter my mynde, I saw nothing doen vpryghely by lawe, but all to passe vpon playne hatred and malice. And whan I had so sayed, they contended betwene themselves, vntyl that the marcial tooke me out of theyr handes. I spake nothyng but the truth, and mete
it was

it was that the multitude should knowe wherefoze I was endangeted before the council: forasmuche as I sawe there was no helpe to be looked for, at the handes of the chiefe rulers.

Whan Felix hearde these thynges, he deferred them, for he knewe very wel of þ waye, The lxxi. and sayed: whan Listas the capytaine is cum home, I wyll knowe the verite of your matier. And commaunded an vnder capytaine to kepe Paul, and to lette hym haue reste, & that he should forbid none of his acquaintance to minister vnto him, or to cum vnto him.

Whan Felix had hearde this, because he was wel acquainted with the secte of the Pharisees which Paul professed, he mynded to deferre the examynacion of the matier, vntill an other tyme, and sayed: forasmuche as Listas knoweth al this whole matier how it standeth, whan he cummeth hyther, I wil heare you. And than gaue he commaundement vnto his vnder capytaine, that he should in the meane season kepe hym in warde, but yet so, that he might be gently ordeied, and that he myght by certe tymes be at libertie, and that his familiars might freely repaie vnto hym, and buyng hym suche thynges as he lacked.

And after certayne daies, whan Felix came w his wyfe Drusilla (which was a Jewesse) The lxxii. he called iustice Paul, & hearde hym of the saythe, which is towardes Christ. And as he preached of rightnesse, temperance, and iudgement to cum, Felix trembled & answered: So thy waye is for this tyme: whan I haue a conuenient season, I wyll sende for the. He hoped also, þ money should haue been geuen him of Paul, that he might lease hym: wherefoze he called hym f oftener, & communed with hym. But after two yeres, Felixs brother came vnto Felixs house, and Felix willing to geue þ Jewes a pleasure, lette Paul in prison bound.

And whan a good sorte of dayes were past, Felix came to Cesarea w his wyfe Drusilla, whiche was a Jewe wyfe, and than sent he for Paul, being desirous to haue farther knowledge of him, as concerning þ sect that he professed. Than Paul opened vnto hym the way to saluacion by þ gospel, which thing he before had not spoken of, and how that saluacion was not obteyned by obseruing of Moyses lawe, as the Jewes supposed, but by beleuyng in Iesus Christ, whome being so many hundred yeres looked for, the Jewes had crucified: and that by baptisme, all synnes committed by the whole tyme & course of mannes lyfe before, were at once washed awaye, so that suche as were regenerate in Christ, should lyue sincerely and holyly, accordyng to the reule of þ gospell, from thence forth, vntill suche tyme that the same Iesus, whiche hath geuen hymself for the redemption of manne, shoulde gloriously retorne in syght of all menne, with the power of his father, to iudge the quicke & the dead. Whan as Paul had talked on this wyse at large of suche matters as these be, that is to wite, of the gracious fauour of god, that man cummeth to through faythe of euangelical iustice, of temperance, and sobernesse of þ spiritual life, and of the latter iudgement, that no manne could escape, Felix was astayed, and forasmuche moued therewith, not that he forthwith dyd acquite Paul (for he feared the Jewes, whome he knewe dyd deadly hate hym) but that Paul was for the meane space kepte in holde after a gentle sorte, vntill that he myght haue occasion to beleue hym.

There was an other matier also, that caused hym not straight wayes to quitte hym, for he trusted that Paul would geue hym some readye money, that he myght be deliuered. And for this cause did he often sende for Paul, and communed with hym, that he myght geue hym occasion to proffer hym money, that he vpon familiar acquaintance and gentyl entertainment of þ president,

The paraphrase of Erasmus vpon

myght put alwaye shamesfastenes, whiche he thought dyd scape Paul, that he durst not profer money. For the Emperours lawes doe pynne the iudge, that suffereth a molefactour to escape by bybety. In the meane tyme, whan Paule continued two yeares at Cesarea, the Emperours Nero sent a certaine man named Porcius Festus to succede felix in the roume. And than had he a good occasion to dimitt Paul. But he thought he woulde not departe from his prouince with meynes displeasures, and willing rather to shewe þ Jewes a pleasure, then with an vpyght conscience to deliuer an innocēt, he left Paul bound. So harde a matter is it for the great men and rulers of the world, to behaue themselves in all matters vpyghtly.

The .xxv. Chapter

The text. When Festus had receiued the office, after three daies, he ascended from Cesarea unto Ierusalem. Then informed him the high priestes and the chief of the Jewes, of Paule. And that he sought him and desired fauour agaynst hym, that he would send for him to Ierusalem, and ther lobe awaite for hym in the way, to hel him. Festus answered, þ Paul shoulde be kept at Cesarea, but that hymselfe woulde shortly departe thither, let them therefore (sayd he) which among you are able, cum doune with vs, & accuse him, if there be any fault in the man.



Within three dayes after Festus came to his prouince, he went from Cesarea to Ierusalem. But whan the Jewes hearde tell, þ a newe president was cum, they malice was newly kindled agayne. For byanby the high priestes and chief rulers of the Jewes came vnto him, and desired his fauour þ it myght please him to sende for Paul to Ierusalem, forasmuche as it was not so commodious to haue the matter pleaded at Cesarea. For they trusted, that the president (which, by reason that he late came into that prouince, was ignorant of those thinges, that had been doen) woulde soon in this so small a matter, shewe them fauour. But the Jewes were at this point, that if Festus had graunted them they request, they woulde haue layed watche, and haue slayne Paul by the waie. But Festus being more indyfferent then they woulde he should haue been, made aunswere: that Paule shoulde remayne in custodie at Cesarea, and that he wpythin fewe dayes, woulde repayre thither, and heare they matter. Wherefore, sayed he, if there be any among you that be wete men to solowe this matter, let them go with me doune to Cesarea, there shall he be arrayned befoze you. And yf this man that you speake of, be gilty, thei maye accuse hym.

And they
sayd alwaye
for vpon ou
the way to
hal hym.

When he had taried there among them more then ten daies, he went down vnto Cesarea, and the nexte daye sat down in the iudgement seate, & commaunded Paul to be brought, whiche whan he was cum, the Jewes whiche were cumme from Ierusalem, stode about hym, and layde many & greuous complaynes agaynst Paule which they could not proue, as long as he answered for hym selfe, that he had nether agaynst the lawe of the Jewes nether agaynst the temple, nor yet agaynst Cesar, offended any thyng at al.

The text.

And whan he had continued there among them more then ten daies, he went to Cesarea. And the nexte daye he sat in the place of Iudgement, and commaunded Paul to be brought befoze him. And after that he was brought forth, the Jewes, whiche came from Ierusalem, stode rounde about him, sayng many and sore matters to his charge, but none of them wer they hable to proue: for Paul answered for hymselfe, and evidently declared, that he had nether offended the Jewes lawe, forasmuche as he had diligently kepte it, nether yet had prophaned

prophaned or suspended the church, saying that he had purely and peaceably been conversant therein, nor had offended against the emperor at any time.

¶ Festus willing to do the Jews a pleasure, answered Paul, and said: *Wylte thou go by to Ierusalem, and there be iudged of these thynges before me: This sayd Paul: I stand at Cesars iudgement here, where I ought to be iudged. To the Jewes have I no harme done, as thou very well knoweste. If I have hurtte them, or committed any thyng worthy of death, I refuse not to dye, if none of these thynges are, wherof they accuse me, no man maye help me to them. I appeale unto Cesar. Then spake Festus with deliberacion, and answered: Thou hast appealed unto Cesar: unto Cesar wylte thou goe.*

But whan Festus perceyued on thome part the innocencie of Paul, and on the other, the hatred that the Jewes bare against Paul, whiche never would bee satisfied, endeavouring himself so to gratifye the Jewes, that he myght seme yet to doe the parte whiche was accused no wrong, sayde unto Paul: *Wylte thou go to Ierusalem and there be iudged before me: for he supposed that this would please the Jewes well, forasmuche as it was theyr owne request before. Then Paul being assured of the intent of the Jewes, made answer: I see no cause wherfore this matter should be deferred butyl an other tyme, for there is no let, but that even here I may be either quit, or cast: I am attained nowe at the barre before the emperor's officer, in this cite of Cesarea, & here nedes muste I receyue my iudgement. I have doen the Jewes no hurt or inturpe, as you your selfe know right wel. But yf that I have noted them in any thing, or have committed any thyng whereby I have deserved death, I am well content to dye. But yf al those thynges, which these men have laid to my charge, be false, it is not the parte of a Iudge contrarye to right and iustice, to permitte them to handle me, according as they of conceived malice and hatred, would desyre to doe. For the iudge can not for sauour of any person, condemne a man that is attained, and I appeale to the emperor. Then Festus after that he had communicacion with y^e council of the Jewes, made answer unto Paul: Seeing that thou hast appealed to the Emperor, to the Emperor wylte thou goe. For the Jewes were better content y^e Paul should be sente to the emperor, then that he should be quit: for they trusted that some thyng woulde chaunce whereby they at the last myght ryd him out of y^e waile.*

¶ And after a certayne daies, kyng Agrippa and Bernice came unto Cesarea to salute Festus. And whan they had been there a good season, Festus rehearsed Pauls cause unto the kyng, saying: *there is a certayne man sette in prison of Felix, aboute whome whan I came to Ierusalem, the hye priestes and elders of the Jewes enformed me, and desired to have iudgement against him. To whome I answered: It is not the maner of the Romanes, for sauour to helpen any man, that he shoulde petyche, before that he whiche is accused, have the accusers before him: & have licence to answer for hymself, concerning y^e crime layd against hym. Therefore, whan they were come byther together, without anye delaye, on sūadowe I late to geve iudgement, & demaunded the man to be brought forth. Against whom, whan the accusers stood by, they brought none accusation of such thynges as I supposed: but had certayne questions against hym of theyr owne supersticion and of our Iesus whiche was dead, whom Paul affirmed to be aliv. And because I doubted of such manner of questions, I asked hym, whether he woulde go to Ierusalem, and there be iudged of these matters. But whan Paul had appealed to be kept unto the knowledge of Cesar, I commaunded hym to be kept til I myght send hym to Cesar.*

In the meane space within a fewe daies, kyng Agrippa, which had succeeded Herode his father in the kyngdom, whom the Angel of god had stricken, came to Cesarea with his wyfe Bernice, so salute and to welcome the newe president Festus. And whan they had continued there a good sorte of daies, Festus by occasion rehearsed unto the kyng, Pauls matter. In this wyse: Felix which

The paraphrase of Erasmus vpon

was my predecessor, hath left here a certain man in holde, whome the high priestes and chief rulers of the Iewes complayned on, whan I was at Hierusalem, and desired me for theyr sakes to geue sentence agaynst him. Into whome I made answer, y^e the Romanes wer not accustomed to geue sentence of death on any man for fauour of any persō, befoze that his accusers appeared, & gaue sufficient euidence agaynst him, and he had liberty to answer to such thinges, as shoulde be layed agaynst hym. And soe whan his accusers were cumme, hether, I without any delaye, late the nexte day in iudgement, and willed the prisoner that was accused, to appeare before me. And whan as his accusers came forth, they laied no such matters to his charge, as I thought they would haue doon, but certaine questions demaunded they of hym, concerninge theyr owne supersticion, and layde to his charge, that he should asserme one Iesus, which was dead, to be arisen from death to lyfe agayn, and that he also is now alyue. But I perceyuing that it was the lesse parte of myue offyce, to make enquire of suche questions, neyther wel knowing what I might saye in s^e matter, asked hym whether that he wer willing to go to Hierusalem, and there to stande to iudgement, as concerning those thynges that were layed vnto hym, forasmuche as the priestes, Scribes and Phariseis knew better how the matter stode, then I. But whan as Paul had refused that, and appealed to Cesar, in wyl to be arraigned before him, I commaunded y^e he in the meane space should be kept in custodie, vntill such time y^e I myght haue occasiō to send him to Cesar.

The tenth

Agrippa sayde vnto Festus: I would also heare the man my self. So morosus (sayd he) thou shalt heare him. And on the morow whan Agrippa was cumme & Bernice with great pompe, and were entred into the counsell house, with the captaynes & chief men of the citie, at Festus commaundement was Paul brought forth. And Festus sayech vnto Agrippa, and all y^e men which are here present with vs, y^e Festus maner, about whom al the multitude of the Iewes haue interceded me, both at Hierusalem and also here, saying that he ought not to lyue any longer. Yet found I nothing worthe of death y^e he had committed. For as they say, saying that he hath appealed to Cesar, I haue no certaine thyng to write to my lord. Wherefore, I haue brought hym vnto you, and specially vnto the, O kyng Agrippa, that after examynacion had, I myght haue sumwhat to write. For me thinketh it unreasonable, for to sende a prisoner, and not to shewe the causes why he is layde agaynst hym.

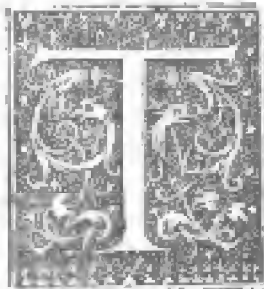
Whan Agrippa had heard this, he saide vnto Festus: I haue of late heard much speaking of that same Iesus, and of his disciples, and therefore would I my self heare that felowe befoze he goe to Cesar. Then saide Festus: To morrowe shall you heare hym. The nexte day, after y^e Agrippa and his wyfe Bernice had with much pompe and a great traine, entred with the captaynes and the chief of the citie into the common hall, Festus commaunded Paul to be brought before him. Then Festus, lest y^e he should seme to haue brought furth Paul onely to get fauour of the kyng, spake in this wise: kyng Agrippa, and you all that are here present, y^e se the man, whom al the Iewes haue complayned on to me, as well at Hierusalem, as here also in this citie, & haue with great clamour cried, that it was pitie of his life. But I haue made enquire, and can not see that he hath any waie deserued death. Albeit forasmuche as he hath of his owne free wil appealed to the Emperour, I am in full mynd to send hym thither. And yet I cannot wel tell, what I maye certifie vnto his maiestie in wytyng. Wherefore I haue here brought him furth befoze you, and especially befoze you, kyng Agrippa, that we may examyne him, and to haue sumwhat to wyte. For me thinketh it standeth with no reason, to sende a prisoner and not to shewe withal what is layde to his charge.

The

The.xxvi.Chapter.

The text.

Agrippa sayd vnto Paul: thou art permitted to speake for thy selfe. Then Paul stretched forth the hande and answered for hymselfe. I thynke my self happy hyng Agrippa, because Ishal this day aunswere before the, of al þe thynges wherof I am accused of þe Jewes: namely, because thou art expert in al customes and questions, which are among the Jewes. Wherefore I beseeche the to heare me patiently.



Then hyng Agrippa turned hymself to Paul, who stood before hym bounde, and said: Thou hast pardo to speake for thy selfe, yf thou haue any thyng to saie in thine owne defence. And forthwith Paul holdyng by his hande, began to defende hymselfe in this wyse: It maketh not a litle matter in my opynyon. O hyng Agrippa, before what iudge, a man that is indicted, pleaderh his cause. For he whose confidence is wholly in his owne innocencie, despyeth nothyng more, the to haue such a iudge, that eyther knoweth his cause very well already, or els can soone perceiue it. For if the iudge bee ignorant of the matter, he that pleaderh it, shal in vayne go about to set it furth in fyne paynted termes. And therefore, althoughe the Jewes haue layed diuers trespasses to my charge, yet I thynke my selfe happy for thys cause, y Ishal this day pleade this matter before you, whiche know ryghtwel the customes, and ordre, and also the doubtful questions and poyntes that concerne the law, of the Jewes. Wherefore I wyl besye you to heere me patiently.

my living that I haue led of a chylde (whiche was at the fyrste among myne owne nacion at Jerusalem) knowe al the Jewes, whiche knethe me from the begynnyng, yf they would testifie. For after þe mooste strength secte of our religion, I liued a Pharise. And now I stand and am iudged for the hope of the promyse, made of God vnto our fathers, vnto which promyse our tribulac tribulac instantly seruynge God day and nyght) doe hope to cum. For which hopes sake, hyng Agrippa, I am accused of the Jewes.

The text.

Fyrst and for mooste where as they laye vnto my charge, that I haue trespassed agaynst the lawe, howe false that is, al my whole lyfe, which I haue hytherto led shal declare. For althoughe I was borne at Tarsus, yet haue I euen from my chyldehode, been brought vp among the Jewes at Jerusalem, where I diligently applyed the lawe at the secte of Samael. So that the Jewes knowe well y enough, how sincerely and godly I dyd lede my lyfe among my countrey men, and in the mooste royal cite, for they knewe me many yeres agoe, sence y I was fyrste conuersant at Jerusalem, yf they would speake, as they knowe it to bee true in dede. For I did not onely kepe the Jewes religion diligently, but I professed that secte also whiche excelleth the reste, bothe in obseruyng the religion, and also in mooste perfecte knowledge of the lawe: that ys to saie, the secte of the Phariseis. And it is a thyng doen without al Maue, to accuse me that I am not a Jewe, seeyng that I was, and euen yet at this present also am a Pharisee by profession, as who say, that any man could denye him to be a Jewe, that is boyn at Jerusalem. For among the Jewes, the secte of the Phariseis especially doeth beleue, that the bodie shal arise againe, and that euery manne shalbe rewarded accordyng to his styng and dedes that he did here in this world. Neyther haue I at any tyme, thronken from the Phariseis secte: for euen now am I here accayned, because I beleue that they shalbe in a great felicitie, that haue here liued well, accordyng as god made promyse to our forefathers.

The paraphrase of Erasmus vpon

But if it be a faulte to looke for that, that god promysed to them that woulde hym, not I onely, but many one more than I, are in the same faulte. For why do the twelue trybes of our countrey woulde god daye and nyght, but onely for because they trust that they shall come to this blisse, which he hath promysed: And therefore scarcely is he worthy to be called a Jewe, whiche trusteth not to that, that God hath promysed, And yet, O kynge Agrippa, for this cause chiefly that I so beleue, I am nowe indicted here of the Jewes.

The text. Why should it be thought a thing incredible vnto you, that GOD should raise agayne the dead? I also verely thought in my selfe, that I ought to doe many thynges contrary, cleane againste the name of Iesus of Nazareth: which thyng I also did at Ierusalem. And many of the saintes did I shut vp in prison, and had receyued authoritie of the hie priestes. And when they were put to death, I gaue the sentence. And I punished them oft in euery synagoge, and compelled them to blaspheme: and was yet more mad vpon them, and persecuted them, euen vnto strange cities. Aboute which thynges as I went to Damasco, with authoritie and licence of the hie priestes, euen at mydday, (O kynge) I sawe in the way a lyght from heauen, aboute the bryghnes of the Sunne whiche couerd about me & them whiche I accompanied with me.

I knowe many wyl thinke it a thing impossible, yf a man should affirme that the bodye, when it is once dead and putrified, shoulde aryse agayne. But many thynges seme to menne impossible, whiche afterwarde yet they fynde true. If a manne should saye that one manne might raise an other from death to life, he myght iustly seme to speake a thing impossible, and yet not without a cause.

But wherefore should you thinke it impossible, that god, whiche is hable to doe whatsoeuer thal please hym, shoulde raise the dead to lyfe agayne? Can not he, whiche gaue euery manne lyfe, restore to life whome shall please him? Shall we thinke him to be a lyar, or breakyng promyse in that whiche he hath made? Yea I my selfe haue supposed thynges to be impossible whiche I afterwarde proued true: and thynges to bee contrarye to our lawe, and vngodlye, whiche I tried afterwarde to bee the principall popetes of perfect godlynes and religion. In somuche, that once I was of the same mynde towarde the discyples of Iesus of Nazareth, that the Jewes are nowe towarde me: for I stryued with al my power againste thaduauncyng of his name, and thought that I did wonderfull godly, when that I persecuted those, that professed him, to the uttermoste that I couler: and so did I euen at Ierusalem. For many holy men did I caste into prysen, haupyng a comyssion of the high priestes so to doe, and pronounced sentence of death agaynst them, when they should suffre. And I punished them not onely at Ierusalem, but in al Synagogues, wherefoeuer I could heare of the in any assemble, purposing earnestly to bring them by veracion, once to such a popete, as to make them to speake in despite of that moste blessed name, lyke as I my selfe did in those dayes. Neyther was I thus contented, but more madly raged agaynst them, insomuche that I rode to forrein cities, and suche as were farre from Ierusalem, to thentent that I myght punnysh suche as professed his name. And vpon a tyme when I was most sette and bent to this cruell busynesse, whiche I dyd not yet of malice, but onely of zeale that I bare to the lawe of my countrey, and in this mynde tooke my iourneye towarde Damasco, being supported with authoritie of the high priestes, euen at mydday, O kynge Agrippa, I sawe a certayne light, whiche was muche clerer then the bryghtnesse of the Sunne, sodainlye to shine from heauen. And it shyned round aboute me, and those that were with me.

¶ When we were all fallen to the earth, I heard a voyce speaking unto me, and saying in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to hynde agaynst the prick. And I sayde: who art thou lord? And he sayde: I am Iesus whom thou persecutest, but rise and stande upon thy fete: for I have appered unto thee for this purpose, to make thee a minister, and a witnesse of these thinges, whiche thou hast seen, and of those thinges in the which I will appere unto thee, deliuering thee from the people, and from the Gentyles, unto whom now I sende thee, to open their eyes, that they may be turned from darkenes to light, and from the power of Sathan unto God, that they may receiue forgiveness of synnes, and inheritance among them, to whiche are sanctified by faith that is towards me.

the text.

And when we all, being amazed by reason of the brightnesse of the light, had fallen downe on the ground, I heard a voyce speake unto me, that sayd in the Hebrew tong: Saul, Saul, why dost thou persecute me? It is hard for thee to wynche agaynst the prick. Then answered I: what arte thou lord? Then spake he agayne, and sayed: I am Iesus of Nazareth whom thou persecutest. But arise, and stande up on thy fete. Therfore have I stricken the downe, being a persecutor, that I may set thee on thy fete againe, a preacher of my name. For I have now appered unto thee to this ende, that being chosen by me, thou mayest beare witnesse of me, and execute suche thinges, as thou hast seene, and others that I hereafter by vision, shal shew unto thee. In all whiche thinges will I be thy defendour, and deliuer thee from the people, and from the barbarous nations of the heathen that beseege thee, whither I will now send thee in legation, that like as thou art, by deliuerance of thyne errour made of a blinde man, perfecte in sight: so thou mayest by preaching the true worde of my gospell, open theyr eyes, that from synne and ignorance, whiche they have been hitherto holden in, they likewise may be converted to the light of my gospell: and that suche as have been heretofore given to ydolatrie, and by reason thereof have become subiectes unto Sathan, may be made the seruantes of god, who is lord of all thinges: and they that hitherto have been defiled with all kinde of filthinesse, now through faith, and credence giuing to my gospell, may freely obtayne remission of all synnes; and suche as hitherto have been called not an electe people, but separated from God, and deuised from all the company of good men, may now haue parte among them that be sanctified, not by circumcision, or obseruing of the lawe, but by beleuyng in me, and because they giue credence to my gospell. For there is now none other way remayning wherby man may be sanctified.

unto whome
now I send
the to open
their eyes.

¶ Wherefore (o kyng Agrippa) I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and thence out all the coastes of Syria, and then to the Gentyles, that they shoulde repent and turne to God, and do suche workes as become them that repent. For this cause the Iewes caught me in the temple, and went about to kille me. Seeing therefore that I haue obtained helpe of god unto this day, I continue, witnessing both to small and to great, saying none other thinges then those which Moyses, and the Prophets did say should come, that Christe should suffer, and that he should be the first that should arise from death. And should shewe light unto the people, and to the Gentiles.

the text.

These thinges, kyng Agrippa, were not doone eyther in the night tyme, or in any dreame, but when it was brode day, many of vs sawe the clerenesse of the light, and heard the voyce distinctly speaking. Wherefore I being assured that this was doon of god from heauen, was not disobedient to the heavenly vision, but lettynge passe the businesse that I had then taken in hande, by authoritie of the high priestes, I tooke a cleane contrarye waye,

The paraphrase of Erasmus vpon

thynges it more expedient and necessary, to put in execution that god commaunded me, then that the hygh Priestes had wylled. For soorthwyth I preached the gospell at Damasco, and than at Hierusalem, afterwarde throughout all the partes of Jewrye: and to be short, among diuerse nations of countreys breyng farre a sunder, wyllyng them to repent theyr lyfe past, a that they shoulde turne from vniuerse Idollies, to the true and luyng God: and that after they were once baptised, they shoulde worke from thenceforth suche woorkes, as become suche persones as earnestly hath repented. For this cause the Jewes, whan they sawe me in the temple, tooke me, and would haue slayne me. Neyther haue I hitherto defended me with weapon, and yet by the ayde of God, at whose commaundement I dooethis that I dooe, I am yet aloue, testifying to both greate and small, those thynges that I was commaunded to preache to all men without respect of any person, scryping no new doctrine of myne owne head, but preaching onely those thynges, that Moyses and the Prophetes affirmed shoulde cum to passe. For the Jewes also had went to dispute in this wyse of Christe by the propheties of the Prophetes, whether that Messias shoulde cum, as a man subiect to misery and death, or whether he shoulde begyne to rayse the dead to lyfe, and whether that he shoulde preache the true light, fyrste to the Israelites, and after to the Gentyles. Whiche thynges eueryche, forasmuche as they were spoken of before by the Prophetes, and by Moyses hymselfe of Messias, I preache, that we must looke for nent other Messias, for why? All these thynges are fulfilled in Iesus of Nazareth: and nothing now remaineth, but that all men through penance and puritie of lyfe, prepare themselves agaynst his cummyng, whan he shall cum to iudge all the whole worlde.

The note.

As he thus spake for himselfe: Festus sayd with a loud voyce: Paul, thou art beset of thy selfe. Suche learning doth make the mad. And Paul sayd: I am not made (moð here Festus) but speake forth the wordes of iustice and sobernesse. For the kyng knoweth of these thynges, before whom also I speake freely, neither thinke I ther anye of these thynges are hyden from him. For this thing was not doon in a corner. I sayng Agrippa, beleeue thou the Prophetes: I wrote thee that thou beleeuest. Agrippa sayd vnto Paul: Sumwhat thou byngest me in munde for to beleeue, and becom christened. And Paul sayd: It would to God, that not onely thou, but all also that heare me to day, were not sumwhat onely, but all together, suche as I am, excepte these bandes.

Whan as Paul had spoken this and muchemore in his owne defence, Festus, whiche could nothyng sayle of the Jewes religion, cōtēpnyng all as dotage, that he had spoken of his visyon, and of the arysyng agayne of the dead, sayd with a loud voyce: Thou dost Paul. It is so with the as it often chaunceth to other men. Suche knowlege in learning hath taken thy ryght mynde cleue from the. Paul answered: I doo not most noble Festus. For dotyng is called, whan a man through erreour of his mynde, swereth from reason. But I am sober, and speake as the truth is, the whiche truethe to knowe, is betaye witte in dede. And that these thynges are so, it is not vnknewen to the kyng, before whom I doe muche the more frankly talke of these matters, because I suppose, that he is ignorant in none of these poyntes, that I haue spoken. For this thing was not doon in a corner, but openly, and the rumour of it was sparked throughout all Jewry. Than Paul turned himself to Agrippa, and sayd: O kyng Agrippa, beleeue ye the Prophetes to bee true.

For this thing was not doon in a corner.

true: I knowe ye doe beleue them, And he that beleueth them, cannot chosse but beleue the ghospell, which sheweth that it is cum to passe, that the Prophetes sayd should cum. Then Agrippa breakeyng his communication, sayd vnto Paul: Thou dost sumwhat perswade me to becom a Christian man. Then sayd Paul: veraily I would wyshe of God with all my herte, that ye shoulde beleue, not onely sumwhat, but thoroughly: and not your selfe onely, but also that all men, that heare me this daye, should be lyke me, this thing onely excepted, that I would not wyshe any of them to bee thus in bandes as I am.

¶ And whan he had thus spoken, the kyng arose vp, and the depurie, & Bernice, and they that sate with them. And whan they were gone aparte, they talked amonge themselves, saying: This man doeth nothinge woorthy of death, or of bandes. Then sayd Agrippa vnto Festus. This man myght haue been let leaue, yf he had not appealed vnto Cesar.

¶ Whan Paul had this sayd, the kyng, the president, and Bernice, arose, and all the other that sate there by. And whan they had gone asyde to common of the matier, they agreed euerie man in this opinion, that they sayd: that Paul hath committed nothinge woorthy death, ne yet of imprisonment. Wherfore it had cum to passe, that Paul had been dimitted, had not kyng Agrippa sayd vnto the president Festus, this man might haue been quytte, yf he had not appealed vnto the Emperour.

The.xxvij. Chapter.

¶ Whan it was concluded, that we should saile into Italy, they deliuered both Paul and certayne other prisoners, vnto one named Julius, an vnder captayne of Cesars souldiers. And we entred into a shyp, of Adramitum, and leaues from lande, appointed to saile by the coastes of Asia, one Aristarchus out of Macedonia, of the countrey of Thessalonica carryng wil with vs. And the next day we came to Sydon. And Julius courteously entreated Paul, and gaue him libertie to goe vnto his frendes, and to refresh himself. And whan we had launched from thence, we sayled hard by Cyprus, because the wyndes were contrary. And whan we had sayled ouer the sea of Cilicia, and Pamphilia, we came to Myra, whiche is in Lycia.



¶ And after that kyng Agrippa had geuen suche sentence, that euen as Paul had appealed to the Emperour, so shoulde he goe into Italy, they deliuered Paul, and with him certayne other prisoners in bandes, vnto the vnder captayne of the Emperours souldiers, named Julius. And than entred we into a shyppe, whiche came from Adramitum a cite of Asie, whiche shoulde set vs vp in Asia the lesse, forasmuche as her iourneys laye by the coastes of Asia, at what tyme Aristarchus out of Macedonia, a Thessalonian borne, continued with vs, and would nedes beare vs company in our iourney. And so the nexte daye after we had leaues from Cesarea, we arrived at Sydon. There the captayne Julius, forasmuche as he entended to handle Paul gently, permitted him to goe out of the shyp, & to goe visyte his frendes yf he had anye in Sydon. to the ende that he might the better bee refreshed of them. And whā we had leaues thence also, we aduentured not into the maine sea, but tooke the left hande, and shored by the syde of Cyprus, so; because that the wynde was against vs. After we had passed ouer the sea, whiche is right agaynst Cilicia and Pamphilia; we came to Myra, whiche standeth on the seaforde in Lycia.

The paraphrase of Erasmus upon

The text. And there the undercaptaine found a ship of Alexandria ready, that sayled into Italy, and he put us therein. And when we had sayled thereby many dayes, and scarce were cumme agaynst Egypton (because the wynde withstode us) we sayled hurb by the coastes of Candie, ouer against Salomon, and with much worke sayled bydd it, and came unto a place wherby is called the sayre hauens: nigh wherunto was the cite of Lasea. At that tyme was spete, & when sayling was now leapehouse, because also that they had ouer laded, Paul put them in remembrance, and sayed unto them: *Syrz*, I perceiue that this wyage wyll be with hurte and much damage, not of the lading and shyppe onely, but also of our lyues. Wherfore the undercaptaine desired the gentlemenn and the mayster of the ship, more then those thinges whiche were spoken of Paul. And because the hauens was not commodious to wynter in, manye toke counsell to departe thence, yf by anye means they myght reache to Phenice, and thence to wynter: whiche is an haue of Candie, and lyeth towardes the Southwest and Northwest wynde. When the Southwynde blew, they supposyng to obtayne their purpose, leued vnto Asson, and sayled past all Candie.

There met the captayne with an other shippe, whiche had cum from Alexandria, a cite of Egypte, and was readye to sayle into Italye, and mysted vs into thesame. And after that we had sayled many dayes slowly, and scarcely at the laste were cum ryght agaynst Guidus, by reason that the wynde was agaynst vs, we turned to the Plande Candie, nigh to a cite of the same plade, whiche is situate on the very sea banke, and is called Salomon, or (as summenne called it,) Sammonium. After we had with muchea doore passed by Salomon, we came to an other haue of Candie, that is called sayre hauens. This place was not far of from the cite of Lasea. And after that we had spente a long season in this navigation, or saylyng, Paul petyuynge that it was dangerous saylyng, not onely for because they could not kepe such course as they would haue kept, by reason of the wynde being agaynst them, but also because they had ouer long absteyned from meate, he admonished & warned the mariners in this wyse: *Syrz* I perceiue that this saylyng wyll be dangerous, and full of damage and peryll, not onely of the burden that is in the shyppe and the shyppe it selfe lyke wyse, but of our lyues, wherfore we were better crafte from saylyng forwarde. But the captayne gaue eare to the mayster of the ship and to the Sternceman, rather then to Pauls sayynges. And for as much as there was no conuenient haue, where they might touch to lye at rode beyng in wynter season, manye wote of this mynde, that yf they possyble coude, they would sayle as farre as Phenice, whiche is an haue of Candie, hangyng into the sea towardes the Southwest, and Northwest wynde. In the meane tyme the Southwynde blew, and they trustyng that they might obtayne their purpose, and that they might reache to Phenice, leued from the sea coaste of Asson, that is a cite of Candie, and shoyd by the coastes of Candie.

The text.

But not long after, there arose agaynst their purpose, a storme of wynde, out of the Northcast. And when the ship was tyngh and could not resist the wynde, we let her go, and she dyuul with the wythes. But we were carryed into an yle whiche is named Cleuda, and had muche worke to cum by a boate, whiche they took vp, and vsed helpe, and made fast the ship: sayyng that they would sel into the Syries. And so they let loose a vessel, and were carryed.

But within a whyle space, there arose a sodayne and boysterous wynde whiche the shypmen feare mooste of all other wythes, and they call it a whyle wynde and a pictrie. And thesame, because it cometh betwene the North and the east, is called the Northcast wynde. After this wynde had

had taken the Shyppe, & the Shyppe could not wythstande the tempest, we let her go at all adventures whither soeuer the windes and waues woulde carie vs. And whan we were at the laste brought into a certayne Vland whiche is on the south syde of Candie, named Clauda, we had muche worke to get a boate, wherby we myght succour our selues, if any thing chaunced otherwys then well. And whā at the laste we had drawen the boate vp into the Shyp, they bled other policies to preserve the Shyp, for feare lest that she chaunce to bryake by beating herself on the shalowes and flattes, they gydded the Shyppe, about with ropes, they feared lest the wynde should driue them in to the Syttes, whiche were certayne flattes and quicke sandes not farre from them southwarde, saying that the pierre blew and dyue that wate, and therewith they let downe a certayne vessell to staye the Shyp that she should not runne so faste forwarde. And by suchē means we beeyng sunnwat holpen, dyue with the wind and were caried forwarde.

fearing lest they should fall into the Syttes.

The nexte day (whan we were tossed with an exceeding tempest) they lychted the Shyp, and the thyrde day, we cast out with our handes the tackling of the Shyppe. Whan at the laste neyther the Sunne, nor starres, in many dayes appeared, and no small tempest lay vpon vs, al hope that we should escape, was then taken awaye. But after long abstinence, I sawe those furth in the myddes of them, and sayd: Syes, ye should haue hatched to me, and not haue leuied from Candie, neyther to haue brought vnto vs this harme and losse: And nowe I ex- hope you to be of good chere, for there shalbe no losse of any mannes lyfe among you, save of the Shyppe onely. For these wordes by me this nyght the Angel of god, whose I am, and whose I serue, sayng: feare not I sawe thou must be brought before Cesar: And for God hath geuen the al them that sayle with the: wherfore Syes be of good chere, for I beleue God, that it shalbe euen as it was tolde me, howbeit we must be cast into a certayne Vlande.

The text.

But the tempeste still continuing, whan we had been tossed and water- beaten betwixt daungerouslye, the nexte daye they went to extreme Shyftes, for they vnloosed the Shyppe, and caste all into the sea, for to lychten and sunnwat to ease the Shyppe. But whan the tempest still continued, the thyrde daye we caste awaye ouer boorde with our owne handes, the tackling of the Shyppe.

And forasmuch as neither the Sunne, ne yet the starres appered for the space of manye dayes, but the tempeste still waxed moze and moze, euery manne was in dyspayre, and looked for none other but deathe. And mozeouer by reason of this troublous saylyng, they had eaten no meate, of a long space. Than Paul standyng in the myddle amonge them, sayd: Syes ye shoulde before haue follo- wed my counsell, whan I gaue you warnyng, that ye should not leue from the sea coaste of Candie. For yf ye hadde so doen, ye hadde escaped this daun- gier, and also this losse of goodes. But forasmuche as that nowe cannot be vn- doen agayne that is past, begynne yet at the laste to folowe my counsell, and to wate wyse. Be of good chere, for not one of you shal perishe. The Shyppe onely shal be losse. This is no dreame, that I speake but the Angel of god, whome I serue and wurshyppe, stode by me this nyght and sayd: Paul be not afraid, thou shalt not perishe here, but thou must lyue appare before Cesar, and not onely thou shalt escape safe, but God hath heard thy prayers, and geuen vnto the all these, that are in Shyp with the: wherfore I saye, be of good chere. For I doubt not, but that it shall cum to passe, that God hath promysed by his An- gell. And yf ye wyll knowe, howe we shall escape safe with our lyues, I wil tell you: we shalbe cast vp into a certayne Vland, and there shal we be saued, but not without Shypwrecke.

But

The paraphrase of Erasmus vpon

The terte. But when the fourteenth nyght was cum, (as we were sayng in Actis, about mydnyght) þe hypmen demed that there appered some countrey into them: and sounded, & founde it twentye fadoms. And when thei had gon a litle further they sounded agayne, and founde fiftene fadoms. When fearng lest they shoulde haue fallen on some rocke they cast fower anchors out of the sterne, and wysshed for the day. As the hypmen were about to fle out of the shyppe (whan they had let downe the boate into the sea, vnder a couleure as though they would haue cast ankers out of the foreshyppe) Paul saide vnto the vnder captayne and to the souldiers: except these abyde in the shyppe ye can not be safe. Then the souldiers cut of the ropes of the boate and let it falle away.

And so when the fourteenth nyght was cum well on, and we were sayng in the sea, whiche was called *Thudaticum*, the mariners lokyng furrth aboute myddenight supposed that they saw lande. And beyng mynded to proue, whether that they myght safely attyne thither, they let downe a lyne with a plummet, whiche þe hypmenne call in þe *Strete* *toning* *Boke*, because it is cast down into the water to sounde: and they founde that it was twentye fadoms depe, than sayled we a litle farther, and they let downe agayne the plummet and sounded, and founde that it was fiftene fadoms. And whan they perceyued, that it wexed shalower & shalower, fearng lest they shoulde hytte vpon sharpe rockye places, they caste fower ankers out of the sterne, and wysshed for day, that they myght certaynely perceiue, what countrey it was, that appeared. Than þe mariners, hauing smalle hope to saue the shyppe, soasmuche as they perceyued that they were not farre from lande, they spake thought to saue themselves, and for that cause, they lette downe a boate into the sea, feynyng and semblýng they went not aboute to conueigh them selues away, but pretending that they would lette downe the ankers out of the foreparte of the shippe, because the tempest was great. But Paul perceyuing what they entended, and knowing that the mariners coulde not be misseid, but must nedes helpe to saue the reste that were in the shyp, warned the vnder captayne, sayng: Except these men abyde in the shyppe, ye can not be saved. Soohan the souldiers hearde this woorde, they out with theyr swerdes, and cutte the ropes, that the boate hong by, and lette it fall into the sea.

The terte. And when the day began to appeare, Paul besought them al to take meate, sayng: this is þe fourteenth day, that ye haue fasted and continued fasting, receiuing nothing at al. Wherefore I praye you to take meate. For this no doubte is for your helth: for there shal not an heate fal from the head of any of you. And when he had thus spok, he took bread and gaue thanks to God in presence of them all: and whan he had broken it, he begonne to eate. And were they al of good chere, and they also tooke meate: we were al together in the shyp, two hundred, that scope and fiftene soules. And when they had eaten enough, they lyghened þe shyp, and cast out the wheate into the sea.

But when the nyght by litle and litle vanyshed awaye, and day began to breake, Paul exhorted them all to eate sum meate, & sayed: It is nowe fowertene dayes sence ye eate any thyng, and ye are styll fastyng, wherefore I woulde counsell you to take summe sustennance: for it is for your health so to dooe, lest that whan ye haue escaped this tempest, ye bee in daunger for lacke of foode. For ye muste not thynke in your mynde, what shoulde we neede to eate, sleepnge that we shall streghthe wayes bye: for this wyll I promyse you, that not so muche as an heate of anye of your heades shal perishe. Soohan Paul hadde thus sayde, he tooke breade in his handes, and gaue thanks to god in syghte of them all, and whan he had broken it, after the ensample of Iesus the lord, than began he to eate. And the others beyng then sumwhat requied, and encouraged

the actes of the apostles. Cap.xxvii. Fo.lxxxviii.

couraged, partly by Pauls exhortacion, and partly by his ensample, began also to eate. And were in nombie in the shippe, two hundred, threescore and seyntene. Whan they had taken susteinance, they eased the shippe, that the night approche nere vnto the lande, and they cast out a great quantite of wheat, which they had brought out of Egypt towards Italie. For Egypt had bene of long continuance, a fine flower and furnisher of Rome, wthly wheate and other graine.

When it was daye, they knew not the land; but they open a certaine haueu wth a hauer into the which they were impeded; if it were possible to thrust in þe ship. And when they had taken vp the anchors, they committed themselves vnto the sea, and leued the rudder boards a boord by the maine sayle to the wynde, and drewe to the lande. And whan they chanced on a place, which had the sea on both sydes, they thrust in the ship. But the fore part durst not, and moued not, but the hinder parte brake with the violence of waves.

The scet.

After that it was day they sawe land, but they knew not what country it was. But they perceiued, that it had a certaine creeke, by reason that the banke stretched furth on bothe sydes, into whiche creeke they purposed, if they possiblye myght, to dyue the shippe. And so they toke, vp the anchors, and committed the selues to the sea, and leued wthal the ropes of the sterne and the rudder, to þe intent that they myght vse them also at theyr pleasure and ease to guide and to turne the ship whither they thought best. Then they set vp þe saile, and than they turned also the crosse piece, whereupon the sayle hangereth, to the wynde, and haryng þe wynd with them, hastned toward þe shore. But whan they could not get into the creeke as they had purposed, but by violence of the wyndes were dyued into a place þe hong a great way into the sea, there they pyched in the ship. And þe fore part of the shippe being fastened in þe ground, which was there shalowe & shoode stiffe, and the hinder part leued asunder by violence of the waves. And than was there none other remedie, but that every man should lust for himself, and swimme furth.

And the souldiers counsel was to kyll the prisoners, lest any of them whan he had swymmed out, shoulde runne awaie. But the vnder captaine, wyllyng to saue Pauls hope them from their purpose, and commaunded that they whiche coude swimme, shoulde cast them selues fyrst ut to the sea, and scape to land. And the other he commaunded to go, some on boordes & some on broken peces of the ship. And so it came to passe, that they escaped all safe to lande.

The scet.

Then the souldiers thoughte it best to kyll the prisoners, lest that any of them whan he had swymmed furth to lande, shoulde happen to runne awaie, but the captaine was agaynst this cruel & vnnecessary counsel, being desirous to saue Paul. Soasmuch as by his meane, they al had bene preserved. And lest that any one shoulde perceyue, he commaunded, that suche as coude swimme wel, shoulde fyrst leape into the sea and swimme to land. And they that could not swimme, shoulde partly take boordes and lye on them, and partly help themselves wth other instrumentes of the shippe, and so to escape to land. By this meane at the last it came to passe, that every one came safe to lande.

The paraphrase of Erasmus vpon

The. xxviii. Chapter.

The text

And whan they were escaped, then they knewe that the Yle was called Melite. And the strangers themſe be no litle benedictes, for they kyndled a fyre, and receyued vs every one, becauſe of the preſent rayne, and becauſe of the colde. And whan Paul had gathered a boundell of ſticks, and layed them on the fyre, there came a vpper out of the heate, and caught hym by the hande. When the ſtrangers ſawe the beaſt hang on his hande, they ſayed among them ſelues: no doubt this man is a muſtether. Whome, though he haue eſcaped the ſea, yet vengeance ſuffereth not to lye. And he ſhooke of the vpper into the fyre, and ſete no harme. Sombeit they a waſted whan he ſhould haue ſwelne, or fallen downe dead ſodaynly. But after they had looked a great whyle, and ſaw no harme cum to hym, they chaunged their mynde, and ſayed that he was a God.



There came a vpper out of the heate and caught him by the hande.

And whan they wer gotten on land, they knewe not what Yland it was, but afterwarde they enquired of the inhabitours, and heard that it was called Melite. The ſame Melite is ſituate a lytth betwene Epirus and Italy, towarde the northe parte of Sicilie. Than the people therof pietying out myſchaunce, entertained vs very gently. For they made a great fyre for vs, a brought vs al together to it, being ſore handled, what with weate and what with cold. And whan Paul had gathered a great boundell of ſticks, and had caſt them on the fyre, a vpper, which befoze was euen drye for cold, and laye hydden there, being ſtiered vp with the heate, crept forth, a ſpynged the hande of Paul. But the inhabitants of Melite ſeeing this venomous beaſt hanging by the ſtyng at the hande of Paul, ſayd: vndoubtedly it muſt nedes be true y this felow is ſum muſtether: which though he haue eſcaped y daungier of the ſea being caſt vp by tempeſt, yet the vengeance of god ſuffereth not him to remayne on lyue. But as ſoone as Paul perceyued the vpper ſtyng him, he caſt het of into the fyre, and had no hurte at al. But the people that looked on him, ſuppoſed it would cum to paſſe that y poiſon would get through y vaines, and that his body would ſtraight waye burne and ſwell, or that he would ſodaynly fall downe dead, the ſtrength of the poiſon perceyng furth wyth to the heart. And whan they had marked a great whyle to ſee what woulde becom of Paul, and ſawe that he had no hurte by the ſtynging of the vpper, with like lygheneſſe they eſtones chaunged thir mynde, and ſaid that he was a God. For the inhabitants of Melite had not yet hearde the ſame of Jeſus, whiche gaue this to al them that profreſſed his name, that no ſtrength of poiſon, woe it neuer ſoe terrible or deadly, myght hurt them.

The text

In the ſame quarters wer laudes of the chief man of the Yle (whoſe name was Publi⁹) which receyued vs, and lodged vs that dayes courteouſly. And it ſortuned that the father of this Publius, laye ſicke of a ſeuer, and a bloudye flux. To whom Paul entred in and prayed, and layed his handes on him and healed him. So, whan this was doen, others alſo which had diſeaſes in the Yle, came and wer healed: which alſo did vs great honour. And whan we departed they lauded vs with ſuche thynges as were neceſſary.

And nere beſydes the ſhore where we aryued, laye a lordſhippe belonging to the chief man of the Yle, named Publius, who receyued vs into his houſe, and for the ſpace of thre dayes, entertained vs very gently. The ſame tyme Publius father was ſicke of an agewe, and of a bloudye flux, ſo ſore, that he kepte his bedde. This Paul hauing in mynde the commaundement of his maſter, came in to the diſeaſed perſon, and whan he had made his prayers to God, he layed his handes on him, and healed hym. Whiche thyng after it was byured abrode ouer al the land, others lyke wyſe that wer ſicke, came vnto Paul, and were healed. Wherefoze they, as long as we continued there

Chewes

Shewed vs muche gentleness, and when he made readye our selues to departe, they brought into our shyppe all maner necessities.

The text.

After thre monethes, we departed in a shyp of Alexandria, which had wintered in the yle, whose badge was Castor & Pollux. And whā we came to Syracusa, we taried there thre daies. And from thence we ferre a countree, and came to Rhegium. And one day after, the south wind blew, and we came the next day to Puteoli: wher we found brethren & were desired to tary with them seven daies, and so came we to Rome. And from thence whā the brethren heard of us, they came to meet vs at Appii forum, and at the thre cauerues. Whā Paul sawe them, he thanked God, and wored bolde. And when we came to Rome, the vnder capitayne deliuered the prisoners to the chiefe capitayne of the host: but Paul was suffered to dwell by hym selfe with a souldier that kept hym.

And so whā we had continued thre monethes in the Pland, we gotte an other shyp of Alexandria, that all the winter had harboured in Melite. The banner of it had paynted on it Castor and Pollux, for theyr badge: whome the Grecians doe call Dioscuras, and suppose that they prosper those that sayle on the sea, whā they appeare sittynge ioyntlye together, the one by the other on the crosse peece, wherunto the sayle is fastened. When we had entred into the shyppe, we leuised from Melite. And after ſ we arrived at Syracusa, a cite of Sicilie hard vpon the sea, we taried there thre daies. Then leuised we from Syracusa, & chooyng about by the coastes of Sicilie we came to Rhegium, a cite in the borders of Italy, situate and lyng within the territory, that belongeth to the Grecians. From thence is but a smale iourney to Sicilie. For on that tye bothe Sicilie and Italy tyme tyme toynd together, vntyl suche tyme that the violence of the sea diuided the one countrey from the other, breaking in betwyxe them no moze but a myle & an halfe, for which cause the Grecians called it Rhegium. From thence a day after, it chanced vs to haue a good wynde, that is to saye a southerly wynde, & so we sailed to a toune called Puteoli. Wher we mette with chrysten men which desired vs to tary there with them for a certayn space. Wherfore we satisfied their request, and remayned there seven daies, & thence we went straight to Rome. And for asmuch as the brethren, that were at Rome had heard that we wer cummyng thither (for the name of Paul was very well knowne among al ſ chrysten men, that were then at Rome, by reason that he had wytten afor ſ tyme, an epistle vnto them) certayn of them came forth of the cite to a place that is there called Appiiform, and to a certayne place, called ſ thre cauerues, to mete vs. And when Paul sawe the, he was muche comforted, perceyving ſ there also were syn, that hartly fauoured the gospel: and geuyng god thanks, he toke a bold herte with him, and hoped wel. And when we wer cum to Rome, the vnder capitayne deliuered the others ſ were in bondes, vnto the chiefe capitayne of the army there. But Paul had libertie to abyde & remayne at his libertie, sayung only that he had one souldier to kepe hym.

And after thre daies, Paul called the chiefe of the Jewes together. And when they were come, he saide vnto the: men & brethren, though I haue committed nothing against the people or lawes of ſ Elders: yet was I deliuered prisoner from Ierusalem, into the handes of the Romaynes. Which when they had examyned me, would haue let me goe because there was no cause of death in me. But when ſ Jewes spake contrarie, I was constrained to appeale vnto Celas, not because I haue ought to accuse my people of. For this cause haue I called for you, such to see you, and to speake with you: because that for the hope of Israel I am bounde wth this chayne.

The text.

And forasmuche as he was brought to Rome in bandes with others lest any of the Jewes should suppose that he was thus secured for sum trespase after the

The paraphrase of Erasmus vpon

the thyrde day, he called together al the heades of the Jewes þ̄ were abydyng at Rome, and spake vnto them in this wyse.

Brethren (sayeth he) whereas I haue committed nothing agaynst my countrey men, or els agaynst the tradicions of our forefathers, being cast in bandes at Hierusalem, I was deliuered into þ̄ handes of the Romaines, who brought me into Cesarea before the president Felix, afterwarde before Festus. Which after they had examyned my matter, would haue quyte me for asmuche as, euē as they themselves graunted, they founde nothing in me worthy death. But whan þ̄ Jewes maliciously reuolued and cried agaynst me, I was compelled to appere to Cesar: not because that I am offended with my countrey men for this matter, or þ̄ I intende in lyke maner to accuse them of any thyng before Cesar, and so to increase þ̄ hatred that he beareth agaynst them, but to defend myne owne innocencie. For I wyll be well to all men, that in a pure herte worshippe god, accordyng to the lawe of my countrey. And for this cause, bearynge such good affection & zeale towardes you, & yet by reason of these bandes being in suche case þ̄ I myght not come vnto you to visite you, I wyllied you to be sent for, that with the syght of you and comunicacion withal, I myght bee somewhat the more comforted. And why do the Iherosolimites so earnestly worshippe god, despising the Idolles of the Gentyles, but because they trust at the final resurrection to be rewarded for their good dedes? And for this hope, which all my countrey menne, as wel as I are in, am I now thus bounde, as ye see, in cheynes. And other fault can not they late vnto my charge.

The secte And they sayed vnto hym: we neyther receyued letters out of Iherusalem pertaining vnto the, neyther any of the brethren that came. Mewed or spake any harme of the. But we wyll heare of the what thou thinkest. For as concerning this secte, we knowe that euen where it is spoken agaynst. And when they had appoynted hym a day, there came many to hym in his lodgyng. To whom he expounded and testified the kyngdome of god & preached vnto them of Iesus, both out of the lawe of Moyses, and out of þ̄ prophetes, euen fro morning to nyght. And some beleued the thynges whiche were spoken, and some be leued not.

Vnto this the chief of the Jewes answered in this wyse: Where as thou purgest thy selfe vnto vs, as though some man had accused the, be þ̄ assured þ̄ no man hath so muche as wyrtten a letter vnto vs fro Iherusalem concerning any hurte done of thy parte, neyther hath any man come from thence hythe and spoken any hurte of the. Yet are we desirous to heare thy mynde, euen of thynne owne mouth. For as concerning this newe secte of Iesus of Nazareth whiche arose to lyfe agayne, assured we are þ̄ every man constantly cryeth out agaynst it, as a vaine thyng. Thou shalt therefore do vs a good pleasure if thou instruct vs certaynly what thy minde is therein. Which thyng whan Paul had answered he woulde gladly do, vpon the daye appoynted, the Jewes resorted vnto hym agayne in his ynn where he tarped, mo then hadde cumen vnto hym before. vnto whom he expounded the doctrine of the gospell; buttessyng that the kyngdome of god was than come, and þ̄ Messias ought no longer to be loked for. Forasmuche as Iesus of Nazareth was he: and that he proued by the figures of Moyses law, and the foresaynges of the prophetes euidently expessyng, that whatsoever was shadowed in the lawe, and spoken of before by Moyses and the prophetes, was plainly and wholly fulfilled in Iesus of Nazareth.

Whan Paul had bene largely spoken of these matters, from morning vntill evening, sum of the Jewes beleued the wordes of Paul, sum beleued not.

And whan they agreed not among them selues, they departed, after that Paul had spoke one woorde: well spake the holy ghost by Esai the prophete vnto our fathers, saying: See vnto this people, and saye: with your eares shall you heare, and shall not vnderstande: & with your eyes shall ye see, and not perceiue. For the herte of this people is waxed grosse, both their eares haue they had no lust to heare, and their eyes haue they closed, lest they should see with theyr eyes, and heare with theyr eares, and vnderstand with theyr hertes, and should be conuerted, and I should heale them. See it knowen therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it. And whan he saide these wordes, the Jewes departed from hym, and had great disputacions among them selues. And Paul abode two yeres in his lodgyng, and receyued all that came in vnto hym. Preachyng the kyngdome of God, and teachyng those thynges whiche concernet þe lord Iesus with all confidence, no man forbyddyng hym.

And whan they were at variance among themselves, they began to departe, after Paul had once added vnto his long sermon, a woorde or twoo wherein he reponed their hardenesse of belefe, whiche could not fynde in their hertes to beleue so manyfest testimonies of the lawe and prophetes beynge playnely fulfilled in Iesus. The holy ghost, sayde he, hath well propheted of you by the prophete Esai, speaking vnto our forefathers, whose stubborne unbeliefe you resemble. See, sayd he, vnto this people, and saye vnto them: With eares ye shall heare, & not vnderstande: and with eyes shall ye see, and not perceiue. For the herte of this people is waxed grosse, and they haue hadde with theyr eares no lust to heare, and theyr eyes haue they closed, lest they should see, and heare with their eares, and perceiue with their herte, and should be conuerted, that I myght heale them. Wherfoze be you well assured, þ this healyng, whiche is offered vnto you of god by Iesus, shall bee carryed vnto the Gentyles, for asmuche as you doe receiue it. For he receiuethe it, that beleueth it not, neyther is any man apte to receiue this fauour, that beleueth not the gospel. Vnto you spake is the gyfte of god declared. For so the lord commaunded: And ye ought chiesly to haue beleued, which professed the law and the prophetes, but ye kept your eyes closed, & shut vp agaynst all these thynges, your eares stopped, and a hert hardened, still gayne saying the euident light of the truth of the gospel. But the Gentyles, whiche neyther knowe God, nor haue the lawe or prophetes, shall turne from theyr wutshipping of idols, and through faith shall obayne this fauoure of god which ye refuse, beeing frely profered vnto you. Whan Paul had spoken these wordes, the Jewes departed from hym, being at great disputacion among themselves. And so continued he by þ space of two yeres in the house that he had hyed, sentilly receyving al men þ came to him, whether they were Jewes, or vncircumcised, preachyng vnto them the kyngdome of god, and reachyng with all boldenesse the doctrine of the gospel, no mā forbidding or letting him, alleging propheties, which were many yeres sence spoken of Iesus: conferryng his debes, wordes & promyses therunto.

The ende of the first Tome

of the Paraphrasys. Printed at v
Edwarde Whitchurch

